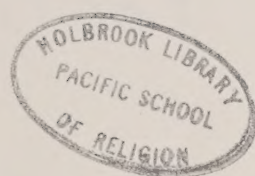


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# LUCIFER.

A Theosophical Magazine

DESIGNED TO "BRING TO LIGHT THE HIDDEN THINGS OF DARKNESS."

FOUNDED BY

H. P. BLAVATSKY.

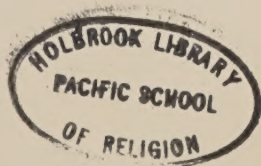
EDITED BY

ANNIE BESANT & G. R. S. MEAD.

The Light-bearer is the Morning Star, or Lucifer; and "Lucifer is no profane or Satanic title. It is the Latin *Luciferus*, the Light-bringer, the Morning Star, equivalent to the Greek Φωσφόρος . . . . the name of the pure, pale herald of Daylight."—YONGE.

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# INDEX.

	PAGE
Ancient Wisdom and Modern Science. <i>J. Stirling</i>	51
Article for the Time, An. <i>Jasper Niemand</i>	232
Arian Martyr, An. <i>Mary Kendall</i>	296
Blavatsky, Helena Petrovna. <i>Vera P. Jelihovsky</i>	44, 99
Brotherhood, True and False. <i>Annie Besant</i>	305
Correspondence	509
Clash of Opinion, The	58, 159
Doctrine of the Heart, The	225, 299, 390, 483
Éliphas Lévi, Unpublished Letters of. <i>Trans. by B. K.</i>	55, 155, 247, 507
Early Christianity and its Teachings. <i>A. M. Glass</i>	146, 208, 312, 406, 470
East and West. <i>Annie Besant</i>	185
Illusion. <i>M. U. Moore</i>	36
Karma. <i>Annie Besant</i>	380, 489
Lay Sermon, A. <i>Alexander Fullerton</i>	322
Myths of Observation. <i>Edward Tregear</i>	9, 109
Neophyte, Musings of a. <i>A. A. W.</i>	413
Orpheus. <i>G. R. S. Mead</i>	273, 361, 449
Plotinus. <i>G. R. S. Mead</i>	89, 195
Purpose of the Theosophical Society, The. <i>Bertram Keightley</i>	287
Prayag Letter, The. <i>Annie Besant</i>	375
Recurrent Questions	503
Reviews—	
Astral Plane, The. <i>C. W. Leadbeater</i>	255
Astrologer's Ready Reckoner	172
Bhagavad Gitâ, The. <i>Translated by Annie Besant</i>	430
Birth and Evolution of the Soul. <i>Annie Besant</i>	518
Brother of the Third Degree. <i>W. L. Garver</i>	524
Buried Alive. <i>Franz Hartmann.</i>	523
Chaldean Oracles, The	519
Christianity, The Esoteric Basis of. <i>W. Kingsland</i>	434
Christian Missions and Hinduism. <i>J. H. Wilson</i>	171

# INDEX.

	PAGE
Reviews ( <i>continued</i> )—	
Dream of Ravan . . . . .	84
Eastern Castes and Western Classes. <i>Annie Besant</i> . . . . .	521
Free Society, A ; Woman and her Place in, } Marriage in, } <i>Ed. Carpenter</i> . . . . .	522
Sex-Love and its Place in }	
Gospel of Buddha, The. <i>Paul Carus</i> . . . . .	83
Gospel of Humanity, The. <i>U. R. Quinones</i> . . . . .	524
Homeward, Songs by the Way. <i>A. E.</i> . . . .	170
House of the Hidden Places, The. <i>W. M. Adams</i> . . . . .	525
Indian Palmistry. <i>J. B. Dale</i> . . . . .	436
Jamblichus on the Mysteries. <i>Trans. by Thomas Taylor</i> . . . . .	347
<i>Journal of the Royal Asiatic Society, The</i> . . . . .	258, 518
Les Croyances Fondamentales du Bouddhisme. <i>A. Arnould</i> . . . . .	348
Modern Spiritualism. <i>A. P. Sinnett</i> . . . . .	255
Path of Initiation, The. <i>A. P. Sinnett</i> . . . . .	520
Romance of Paradise, The. <i>E. S. Gunn</i> . . . . .	521
Self and Its Sheaths, The. <i>Annie Besant</i> . . . . .	257
Theosophical Analogies in the Divine Commedia. <i>L. Schram</i> . . . . .	435
Two Essays on the Remnant. <i>J. Eglington</i> . . . . .	524
<i>Unknown World, The. Edited by A. E. Waite</i> . . . . .	347
Vedānta Philosophy, A lecture on the. <i>M. L. Battachārya, M. A.</i> . . . .	430
Yoga of Christ, The. <i>H. Müller</i> . . . . .	259
Samoyed Seeress, A. <i>Trans. from Novoë Vremya by C. J.</i> . . . .	138, 235
Spiritual Culture, The Necessity of. <i>Manilal N. Dvivedi</i> . . . . .	238, 332
Tibet, The Buddhism of. <i>G. R. S. Mead</i> . . . . .	17
Theosophical Activities . . . . .	78, 166, 249, 342, 416, 511
Theosophic and Mystic Publications . . . . .	85, 173, 261, 349, 437, 526
Theosophic Morals as applied to Education. <i>W. J. Hunt</i> . . . . .	476
Two Houses. <i>Ivy Hooper</i> . . . . .	118, 217, 325, 396, 461
Ulysses, The New. <i>LL. D.</i> . . . . .	27, 128
Watch-Tower, On the . . . . .	1, 177, 265, 353, 441



# LUCIFER.

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## ON THE WATCH TOWER.

### THE LEGEND OF CHE-YEW-TSANG.

THERE has lately appeared a pamphlet entitled *A Forgotten Pledge*, signed by the name "Che-Yew-Tsang." The pamphlet is a violent attack on Mrs. Besant; the writer is Mr. E. T. Hargrove, who never even saw H. P. B. though he writes so glibly about her. I have a few words to say on the subject.

In the October and December numbers of LUCIFER, 1893, appeared two articles, entitled "Modern Failings" and signed "Che-Yew-Tsang." These articles were powerfully written and attracted wide notice, and I hope Mr. Hargrove may in future write other articles as powerfully on *impersonal* subjects.

The genesis of the legend that grew up round the pseudonym "Che-Yew-Tsang" is as follows. The articles and letters I received as Editor of LUCIFER were all type-written, the signature included, and the address of the writer was 7, Victoria Street, Westminster. The first article reached me in the third week of September. At that time all of us at Headquarters were exceedingly indignant at the accusations which were then being circulated privately against Mr. Judge; our defence of him was precisely on the same lines as these articles took up, and our private conversations were of the same nature. Mr. Hargrove was then working at Headquarters and was a sharer in these conversations. Mrs. Keightley ("Jasper Niemand") also was resident at Headquarters and was the chief contributor to the defence of Mr. Judge on these lines.

On receiving the first article I was struck by the intimate knowledge possessed by the writer concerning the inner lines of thought of

our intimate circle, and as Mrs. Keightley and *all* at Headquarters then expressed the same ignorance of the source of the article, and as I had implicit confidence in all on such matters, I concluded that the writer had a knowledge which was not derived by physical contact with us, and that he was what he claimed to be. In other words, that the writer was a *bondâ fide* oriental with a most intimate knowledge of the Society. This was strengthened by the letters of "Che-Yew-Tsang" which I will italicize here and there for the benefit of my readers. In his first letter he wrote :

"I am told *my English is even yet too flowery and Oriental*, and if this habit will be displeasing to your readers and will not come as a novelty, I give you permission to alter what you choose."

I wrote "Che-Yew-Tsang" accepting the article and asking him to call or make an appointment, as he wrote from Victoria Street, S.W. He, however, excused himself, adding (Sept. 20th) :

"*For some sixteen years, with slight interruption, I have now had my temporary home in Western lands, and my duties do not become lighter as the years pass. I therefore pray you to receive my forced refusal without ill-feeling.*"

The "mystical" meaning of the above is now apparent; but at that time I took it to mean that my Chinese contributor, who showed such intimate acquaintance with my own views, and so confirmed my prejudices with regard to Mr. Judge, and spoke with such certainty (though mock-modestly deprecating all claims for authority) on occult matters, had lived for sixteen years in the West, after reaching years of discretion, not before reaching them. Hints and suggestions about "high chelâs helping at important crises," etc., that we "were never abandoned," and much else, completed the legend thus sown in deception, and I read a proof of the article to a large assembly of students, and so helped on the evolution of the myth by pointing out, what I considered to be, the impossibility of anyone but some person of wider knowledge than our own, being able to write so appositely. The news flew forth and "acquired strength in its going." The way was prepared, the good tidings written in letters, and the article was eagerly perused when published. I wonder what were the feelings of my friend, Mr. Hargrove, at that meeting?

At the end of November I received the second article, and in

reply to a letter of mine suggesting the removal of a certain phrase, "Che-Yew-Tsang" writes (December 11th):

"I write to thank you, first as comrade, then as Editor, for your courtesy and for the wise aid you gave me in properly carrying out *the work it fell to my lot to do*"—thus suggesting that this particular "chelâ" was told off for this purpose, and intended to convey that impression, for Mr. Hargrove was continually present and heard all speculations. He then continues:

"I now beg leave to bid you farewell. For how long I cannot say; perhaps for years, perhaps for a period of months. And I would explain that this action has been to some extent forced upon me by those who have been good enough to speculate as to my personal identity. *This persistent mental search*, even if successful, which it will not be, could bring no benefit to anyone. *It acts as a hindrance only.*"

This "mental search" was another subject discussed in our midst at that time. The speculative were thus reproved, and felt that they had driven the gods away!

On December 18th I received Mr. Hargrove's final letter in his Chinese impersonation, taking a last farewell and saying:

"Surely it must ever give companions joy to know that it is still possible to work with and for each other, *although their bodies may be far apart.*"

I concluded that our celestial acquaintance had gone on a journey, whereas 17, Avenue Road, where Mr. Hargrove was continually, is only twenty yards from No. 19.

Thus I was taken in by all these hints and by the sphinx-like presence of Mr. Hargrove, whom I no more suspected of being capable of such duplicity, especially in matters where the utmost good faith is required, than I would have suspected myself of lying to myself in the most sacred moments of consciousness. I do not speculate on Mr. Hargrove's motives; no doubt he and his comrades will find excuse enough and quite satisfactory to themselves; nor do I mind that I personally was deceived, for I am prepared to look after myself; what I do regret, and that for which I must ask pardon of my friends, is that I should have been led to build up a legend and help to deceive them. That is the cruel part of it all.



That is what I deprecate with all my soul in these methods, and that is what I will strive to combat wherever found.

But for these articles, the history of the crisis in July would have been different as far as I am concerned, for I should have grasped the situation sooner, and not have so strongly taken into account a factor that had no real existence.

Subsequent to July, 1894, two other articles, though of far less merit and power, appeared in *The Path* from the pen of "Che-Yew-Tsang." I at once recognized some phrases used by Mr. Hargrove as well as by Mrs. Keightley, but even then I could not believe that the whole thing was simply a scheme of my old friend. The thought was too painful, for it meant so much cruel deception.

Nevertheless, as many people wished the two first articles reprinted as a pamphlet, and as I had thought them once so very good and still thought them well and powerfully written, and also as I wished to give Mr. Judge every opportunity, and could hardly even then believe in my suspicion that the writer was Mr. Hargrove, I had the articles reprinted and so further spread the Legend of the Chinaman.

This, then, being the state of affairs, it was with sad surprise that I received a copy of the pamphlet, *A Forgotten Pledge*, signed "Che-Yew-Tsang." No printer's address, no sign of origin; from the mysterious unknown again—so I saw it would be taken. A bitter attack on Mrs. Besant at a time of great controversy, when members were all under great strain, the more credulous expecting a "sign from heaven."

The real name of the writer was promised in *The Path* and *Irish Theosophist*, and increased their circulation. It was not in *The Path*, and the *Irish Theosophist* appeared some weeks later than the pamphlet. Mr. Hargrove, I believe, wrote round to some members about it, when the still mysterious *Path* appeared, but the pamphlet had done its work, and the legend of Che-Yew-Tsang was torpedoed into Mrs. Besant and others for all it was worth. To attack a person under a pseudonym is not included in the code of honour I followed before joining the Society, and I have learned nothing in Theosophy that sets aside that code. But to use such a pseudonym as the one under notice is even worse, for it is a degradation of ideals for purposes of common controversy. Truly, as says

Mr. Hargrove in *The Path*, "the force was that of W. Q. Judge," and I may add the method also. Forces can be used for good or for evil; it is the method of use that makes them the one or the other.

The Che-Yew-Tsang legend has given rise to some comic developments. Psychics have seen him standing in the porch of the Chinese embassy, etc. Well, it is ridiculous enough to the outsider; but it is sorrowful enough to the victims. It requires a long experience in these matters before a man finds firm ground on which to stand. I had that firm ground before I came across Che-Yew-Tsang; then for a time I set one foot on crumbling earth, but fortunately did not leap from so insecure a foothold. My regret is that I have helped others to leap. Perhaps they will forgive me some day.

You have now before you a concrete case of the methods I disapprove. Some may, perhaps, think it unbrotherly to disclose these methods; time will prove that. I am not combatting Mr. Judge or Mr. Hargrove as mere personalities; doubtless each in his own way and in his best phase is a better man than I am, but what I do combat and what I shall combat with unshakeable determination is this psycho-physiological crookedness and false suggestion. Mr. Judge's retort to Mrs. Besant with regard to the deception of a similar character practised on her was: "I am not responsible for what you thought." This defence has been gladly adopted by Mr. Judge's supporters. But, if I mistake not, future events will teach the irresponsible that they are responsible for what they lead others to think, and that this responsibility is a very heavy one.

I will not ask my readers to forget what I have written, as Mr. Hargrove asks his readers to forget his attack on Mrs. Besant, for that would be pure cant. The Che-Yew-Tsang legend is a useful lesson to all of us, so that we may avoid falling into a like error in future.

\* \* \*

#### "DEGENERATION."

Last year a book appeared in Germany and created a great stir not only in scientific, literary, and artistic circles, but also among the general reading public. The book was entitled *Degeneration*, and was from the pen of Max Nordau. A translation of this slash-

ing criticism on mysticism has just been published by Heinemann (17s. net). Nordau follows the method which Lombroso has developed and applied to the criminal classes, but extends it to the domain of art and literature.

"Degenerates," he says, "are not always criminals, prostitutes, anarchists, and pronounced lunatics, they are often authors and artists. These, however, manifest the same mental characteristics, and for the most part the same somatic features, as the members of the above-mentioned anthropological family, who satisfy their unhealthy impulses with the knife of the assassin or the bomb of the dynamiter, instead of with pen and pencil."

Starting with this thesis and working on the purely materialistic lines, that consciousness is the product of the chemical decomposition of brain-tissue, and basing himself on the researches of modern alienists, psychiatrists, and physiological-psychologists of the hallucination and neuro-asthenic schools, Nordau slashes into the art and literature of the latter end of the nineteenth century with the cold fanaticism of a pseudo-scientific devotee. "Degeneration" and "hysteria" permeate the art, poetry and philosophy of modern times chiefly under the following forms, according to our self-appointed commissioner *de lunatico inquirendo*:

"Mysticism, which is the expression of the inaptitude for attention, for clear thought and control of the emotions, and has for its cause the weakness of the higher cerebral centres; Ego-mania, which is an effect of faulty transmission by the sensory nerves, of obtuseness in the centres of perception, of aberration of instincts from a craving for sufficiently strong impressions, and of the great predominance of organic sensations over representative consciousness; and false Realism which proceeds from confused æsthetic theories, and characterizes itself by pessimism and the irresistible tendency to licentious ideas, and the most vulgar and unclean modes of expression."

For Nordau, Mysticism is mostly eroticism, and "ecstasy" is nothing else but an erotic crisis. In fact, he pursues his view in this direction with all the ardour of a phallicist in the regions of religion and nature, who is so obsessed with his one idea that he sees it everywhere. Nevertheless, *Degeneration* is a most interesting and instructive volume for those who can read with discrimination.



There is doubtless but a narrow dividing line between genius and lunacy, but physiological-psychology and materialism are not sufficient in themselves to set in order the chaotic problem of psychism; they can, however, check and force to the test of hard facts the wild speculations that equally erroneously eliminate the physical from the problem. Nordau possesses a keen faculty of literary criticism, and has the merit of being the pioneer in applying a scientific method to what has hitherto been left without it. He is, however, an over-fierce vivisector and has mercy on no one. All the best known men in art and literature are degenerates, all the pre-Raphaelites, and Ruskin, too; Tolstoi, Wagner, Ibsen, Nietzsche, Zola, Whitman, Mæterlinck. Many an idol of the public is toppled over, and there is much justice in some of the criticism. The French Symbolists, Decadents, Diabolists, with all the crew of bastard mysticism that flourishes in Paris, are hurried away into the midden that gapes wide before Nordau's muck-rake.

With his war on false mysticism, unworthy idol-worship, and degeneration from high ideals, we sympathise, but when his indiscriminate onslaught violates the higher and gentler in human nature we see at once that he does not understand the problem. Man is a soul; he reflects the above as well as the below; his nature is so strange a medley that the best is often found with the worst.

There is a safe mediocrity, the average healthy, hard-working, attentive citizen; these are non-degenerates. There are those who fall below the average, criminals and lunatics proper—degenerates; those again who surpass the average in some especial faculty but who in other respects are degenerate. Therefore, the only non-degenerate genius is he who is at the same time a good, sensible, honest man, who fulfils all his duties to society. There is common-sense in the view, which is a very ancient one, and mysticism without common sense and strict morality in thought as well as in act to balance it is a danger and no help.

\* \* \*

#### THE NEGLECTED FACTOR IN EVOLUTION.

Another book that has of late attracted wide notice is Mr. Benjamin Kidd's *Social Evolution*. In the February number of the *Nineteenth Century*, Mr. Kidd replies to his critics and shows that

they have all avoided the main factor in his argument. As this is precisely the same factor that students of Theosophy have been insisting on for twenty years past, it will not be out of place to quote here Mr. Kidd's view, which is as follows:—

“When we remember . . . to what a large extent the history of the world is merely the history of its religions, it seems to be impossible, if we proceed in the spirit in which evolutionary science has carried on its investigations elsewhere, to avoid the conviction that the explanations hitherto given of the function of these beliefs [by rationalists and evolutionists] are altogether trivial and insufficient. The explanation accepted must at least be of a kind to justify the magnitude and universality of the phenomena we are regarding. The conclusion to which we seem to be carried is that it is these systems which constitute the subordinating facts in human evolution. It is their function to supply the ultimate sanction for that effort and sacrifice necessary to the continuance of the process of evolution proceeding in society.”

Mr. Kidd follows this up with four propositions, of which the first and last are thus stated :

“1. All religion is essentially ultra-rational. No form of belief is capable of functioning as a religion in the evolution of society which does not provide sanctions for conduct outside of, and superior to, reason.”

“4. The problem with which every progressive society stands continually confronted is : How to retain the highest ultra-rational sanction for those onerous conditions of life which are essential to its progress ; and at one and the same time to allow the freest play to those intellectual forces which, while tending to come into conflict with this sanction, contribute nevertheless to raise to the highest degree of social efficiency the whole of the members.”

This is the factor that the evolutionists have hitherto entirely neglected, and we agree with Mr. Kidd that the future study of the subject must squarely face this difficulty, or evolutionary science will have to be judged as entirely insufficient to give an answer to what the common experience of humanity knows to be an ever-present problem that cries aloud for solution.

G. R. S. MEAD.

## MYTHS OF OBSERVATION.

THOSE who have written on the transmission of the Hebrew Scriptures tell us concerning the sacred books that the utmost jealousy was observed in regard to a single "jot or tittle" being omitted or added; that any such departure from faithfulness in transcription was sufficient to bring about the destruction of the imperfect copy. There are some who deny the possibility of any great accuracy in regard to tradition; they apparently having imbibed the notion that unwritten story, passed from one to another, must necessarily have lost or gained much in personal transfer. This may to some extent be an idea based on insufficient evidence, and arising from too close arguing on lines of analogy drawn from individual experience. It is made certain by the legends collected at the present day all over the world that tradition may be orally transmitted, if not with the word-accuracy which renders the Jewish record so valuable, still with a verisimilitude and faithfulness of description which would make many of our literary "eye-witness" stories seem very misleading and doubtful in comparison. For thousands of years, from priest to disciple, from Brahmin to Brahmin's son, has the Rig Veda been handed down in India, side by side with the written text, but with the oral version deemed more sacred and kept more jealously than the script itself. So has the Kalevala been transmitted for centuries, from olden days, before the Finns turned from heathendom, and the great epic has only been collected and pieced together during this generation.

The Polynesians—who have been separated and scattered so long that their language (which is at base but one) has differentiated in the island groups, until the New Zealander cannot understand the Tongan, nor the Samoan the Tahitian—whose customs, religions, tattooing, all have become distinct, still hand down the same legends almost word for word, unchanged by the passing of many

centuries. These stories have in most cases been preserved by religious influences, the traditions relating mainly to gods and heroes, around whom was wrapped much of awe and mystery.

In New Zealand the priestly incantations and legends were perpetuated with a very lively sense of the deadly consequences of error and the fear of offending celestial persons, whose resentment would be aroused by a careless slip or want of reverential attention. Years were spent in arduous training and in discipleship to learned teachers, and no innovation was possible in the authorized version, recited in the presence of fiercely-critical elders.

This short preamble may not be considered unnecessary, as explaining why these legends are not to be looked on in the same light as mere tales of fiction, invented at the present day to pass an idle hour. They are in many cases the heir-looms from an incalculably remote antiquity; a time, in my opinion, far antecedent to that covered by any historical period or literary record. Of course they are not all of equal value; some are corrupt, and others have been related by partially-uninstructed persons, but to the student of mythology and folk-lore points are to be perceived that tell of age and authenticity by subtle processes that the surface observer is not able to appreciate—just as to the eye of the naturalist, important differences of allied species are apparent that the untrained bystander would not only pass over, but might, with self-sufficiency, refuse to believe to exist. They *do* exist, however, and, in a similar manner, intrinsic evidence of high antiquity is often presented to the trained student of mythology.

Concerning the deluge, I shall not in this paper dwell upon the many legends. They are to be found all over the world, and perhaps in no finer or more original manner than in the Polynesian hymns and traditions. To compare the allusions recorded by different ancient peoples would make a paper of exceeding length, and I trust that at some future time I shall be enabled to compile the different accounts and show that they are of great (sometimes local) interest, even in regard to scientific points, which are mere details of the stories. For the present I shall touch on a class of the traditions which seems to prove that, in some manner to us incomprehensible, the deluge of water was preceded or accompanied by another great catastrophe, *viz.*, that of a terrible conflagration.



The Hebrew account gives no hint of this, nor does the Chaldean, except perhaps by obscure references. It is only through the legendary statement of primitive peoples widely separated that we acquire the idea that the memories of many scattered tribes have preserved the recollection of some terrible event in the far-off past, having a destructive fire for its source of terror, as it ravaged the inhabited lands.

Hesiod tells us the story of the strife between Jove and Typhœus, and describes the coming of the fiery spirit.

"Beneath his (Jove's) immortal feet vast Olympus trembled, as the king uprose and earth groaned beneath. And the heat from both caught the dark-coloured sea, both of the thunder and the lightning and fire from the monster. And all earth, heavens, and sea were boiling, and huge billows roared around the shores. . . . So, I wot, was earth melted in the glare of burning fire." (*Theog.* 841.)

This tale, of course, might be thought to be a mere poetic fancy as to the conflict of the good and evil powers, but the references come with singular coincidence from far-distant places.

The legend of the British Druids records the double deluge of fire and water. "The profligacy of mankind had provoked the great Supreme to send a pestilential wind upon the earth. . . . At this time the patriarch, distinguished for his integrity, was shut up, together with his select company, in the enclosure with the strong door. Here the just ones were safe from injury. Presently a tempest of fire arose. It split the earth asunder to the great deep. The lake Llŷn burst its bounds, and the waves of the sea lifted up themselves on high around the borders of Britain; the rain poured down from heaven, and the waters covered the earth." (*Mythology of the British Druids*, p. 226.) Here we have a distinct account, stating that the deluge of rain succeeded the tempest of fire.

If we turn to the Norse mythology we find in the Voluspa, as it appears in the Elder Edda, a description of the time when the conflict was taking place between Odin and Surt, just as we saw in the Greek the battle between Jove and Typhœus.

"Surt from the South comes  
With flickering flame.

Then arises  
 Hlin's second grief,  
 When Odin goes  
 With the wolf to fight,  
 And the bright slayer  
 Of Beli with Surt.

The sun darkens,  
 Earth in ocean sinks,  
 Fall from heaven  
 The bright stars.  
 Fire's breath assails  
 The all-nourishing tree,  
 Towering fire plays  
 Against heaven itself.  
 She sees arise  
 A second time  
 Earth from ocean,  
 Beauteously green,  
 Waterfalls descending."

(Ygdrasil is the life "tree." "She" is the Vala, who is seeing the vision.)

(*Edda Sæmundar Hinns Fróða*, p. 10.)

The Younger Edda also speaks of Heimdal's fight with Loki (a variant of the other tale), and says: "Thereupon Surt flings fire over the earth, and burns up all the world." A man named Lifthraser and a woman named Lif were preserved from the effects of the conflagration by being hidden in Hodmimer's hold, and from these are the races descended.

In the dialogues of Plato (*Timæus* xi., 517), we find that the Greek lawgiver Solon was told by the priest of Saïs in Egypt, 600 years before Christ, that the deluge of Deucalion and the earth being burnt up by the fall of Phaethon from the chariot of the Sun, related to actual events. He said, "This has the form of a myth, but really signifies a declination of the bodies moving around the earth and in the heavens and a great conflagration of things upon the earth."

Let us turn from these European stories, Keltic, Greek, and

Norse, to the narratives of simpler peoples. The Chinese have a triad of gods named Yu, Yih, and Tseih. The deluge was covering the whole earth when its course was stayed by Yu opening up nine channels for the water, while Yih *opened up the forests with fire*. So in the Mahâbhârata, the great epic of India, there is a description of Aurva the Rishi, who produced from his thigh a devouring fire, which cried out with a loud voice, "I am hungry, let me consume the world." The various regions were soon in flames, when Brahmâ interfered to save his creation, and gave Auvra an abode under the ocean, where he dwells as the submarine fire. (Dowson's *Hindu Mythology*.)

If now we leave Europe and Asia, and journey to South America, again the legend appears. The Tupi Indians of Brazil tell us the following:

"Monau, without beginning or end, author of all that is, seeing the ingratitude of men and their contempt of him who had made them joyous, withdrew from them, and sent upon them *tata*, the divine fire, which burned all that was upon the surface of the earth. He swept about the fire in such a way that in places he raised mountains and in others dug valleys. Of all men alone, Irin Mage was saved, whom Monau carried into the heaven. He, seeing all things destroyed, spoke thus to Monau, "Wilt thou also destroy the heavens and their garniture? Alas! henceforth where will be our home? Why should I live, since there is none other of my kind?" Then Monau was so filled with pity that he poured a deluging rain upon the earth, which quenched the fire, and flowed on all sides, forming the ocean, which we call *parana*, the great water." (Brinton's *Myths of the New World*, p. 227.)

If we travel from Brazil thousands of miles north, to the tribes of British Columbia, the Tacullies, they inform us that when the earth had been made and

"Became afterwards peopled in every part, it remained, until a fierce fire, of several days' duration, swept over it, destroying all life with two exceptions; one man and one woman hid themselves in a deep cave in the heart of a mountain, and from these two the world has since been re-peopled." (Bancroft's *Native Races*, vol. iii., p. 98.)

The natives in the vicinity of Lake Tahoe ascribe its origin to

a great natural convulsion. There was a time, they say, when their tribe possessed the whole earth, and was strong, numerous and rich; but a day came in which a people rose up stronger than they, and defeated and enslaved them.

"Afterward the Great Spirit sent an immense wave across the continent from the sea, and this wave engulfed both the oppressors and the oppressed, all but a very small remnant. Then the task-masters made the remaining people raise up a great temple, so that they of the ruling caste should have a refuge in case of another flood. . . . Half a moon had not elapsed, however, before the earth was again troubled, this time with strong convulsions and thunderings, upon which the masters took refuge in their great tower, closing the people out. The poor slaves fled to the Humboldt River, and getting into canoes paddled for life from the awful sight behind them, for the land was tossing like a troubled sea and casting up fire, smoke and ashes. The flames went up to the very heavens and melted many stars, so that they rained down in molten metal on the earth, forming the ore that white men seek." (Bancroft, vol. iii., p. 89.)

The Indians of Utah and California have legends of a time when the Sun-god came too near the earth, and scorched the people with his fierce heat. The god Tawats determined to deliver humanity from this great trouble, so he came to

"The brink of the earth, and there watched long and patiently, till at last, the Sun god coming out, he shot an arrow at his face. The fierce heat consumed the arrow ere it had finished its intended course; then another arrow was sped, but that also was consumed; and another, and still another, till only one remained in his quiver, but this was the magical arrow that had never failed its mark. Tawats, holding it in his hands, lifted the barb to his eye and baptized it in a divine tear; then the arrow sped and struck the Sun-god full in the face, and the sun was shivered into a thousand fragments, which fell to the earth, causing a general conflagration. [Here perhaps I may be allowed to call attention to the exquisite beauty of this poetical idea in the mind of a savage; the Arrow of Deliverance was powerless till touched with the tear of divine pity.] Then Tawats, the hare-god, fled before the destruction he had wrought, and as he fled the burning earth consumed his feet, con-



sumed his body, consumed his hands and his arms—all were consumed but the head alone, which bowled across valleys and over mountains, fleeing destruction from the burning earth, until at last, swollen with heat, the eyes of the god burst, and the tears gushed forth in a flood, which spread over the earth and extinguished the fire." (*Popular Science Monthly*, Oct., 1879, p. 799.)

In this story we have again the deluge of waters succeeding the great fire and extinguishing it.

The Yurucares of the Bolivian Cordilleras and the Mbocobi of Paraguay all attribute the destruction of the world to a great conflagration, which swept over the earth, consuming everything living, except a few who took refuge in a deep cave. (Brinton's *Myths of the New World*, p. 217.)

These tales, with all their wonderful series of coincidences, would have little except general interest for us were it not for the fact that the "fire and water" legends of disaster are repeated very clearly in New Zealand and in the islands of Polynesia. The most purely mythical versions are connected with the great hero Maui, and his feats for the benefit of mankind. He was desirous of obtaining the boon of fire for the use of the human race, so he went to his divine ancestress, the goddess of fire, Mahuika, to procure it. (The Moriori version of this name, *viz.*, Mauhika, seems more correct, as it suggests an etymology: *Mau* enduring, *hika* to kindle fire by friction.) It is unnecessary to repeat the whole of the tradition, which can be found in Grey's *Polynesian Mythology*, White's *Ancient History of the Maori*, and several other books, but the end of the legend deserves special notice. After Maui had obtained by artifice all the fire in the possession of the goddess, she became enraged and pursued him.

"Then out she pulled the one toe-nail that she had left, and it too became fire, and as she dashed it down on the ground the whole place caught fire. And Maui ran off and made a rush to escape, but the fire followed hard after him, close behind him; so he changed himself into a fleet-winged eagle, and flew with rapid flight, but the fire pursued and almost caught him as he flew. Then the eagle dashed down into a pool of water; but when he got into the water he found that almost boiling. The forests just then caught fire, so that he could not alight anywhere, and the earth and the sea both

caught fire, and Maui was very near perishing in the flames. Then he called on his ancestors Tawhiri-ma-tea and Whaitiri-matakataka to send down an abundant supply of water, and he cried aloud, 'Oh, let water be given to me to quench this fire that pursues after me.' And lo, then appeared squalls and gales, and Tawhiri-ma-tea sent heavy lasting rain, and the fire was quenched; and before Mahuika could reach her place of shelter she almost perished in the rain, and her shrieks and screams became as loud as those of Maui had been when he was pursued by the fire; thus Maui ended this proceeding. So was extinguished the fire of Mahuika the goddess of fire." (Grey's *Polynesian Mythology*, p. 30, Edition 1885.)

Here we have plainly the story of the earth being swept by fire and the forests consumed, followed by a deluge of water which extinguished the flames. This is the North Island legend, but the South Island priests of the Ngai-tahu say, when speaking of the deluge, that at the same time was "the fire of destruction." (White's *Ancient History of the Maori*, vol. i., p. 181.)

EDWARD TREGEAR.

Auckland, N.Z.

(*To be concluded.*)

## THE BUDDHISM OF TIBET.

THE latest volume on Tibet is from the pen of Surgeon-Major L. A. Waddell, some of whose papers in *The Journal of the Royal Asiatic Society* we have recently noticed in the pages of LUCIFER. It is entitled *The Buddhism of Tibet, or Lamaism* (Allen and Co., London, 1895), and is a handsome octavo of some six hundred pages, richly embellished with photographs, cuts and tables. A large portion of the work is devoted to a description of the Tântrika rites and ceremonies that have for the most part sapped the pure vitality of uncontaminated Buddhism out of the religion of Lamaism and given it over to the parasites of sorcery and empty formularies.

### YOGA AND BUDDHISM.

Surgeon-Major Waddell, however, does not seem to make any clear distinction in his own mind between Yoga proper and the degenerate magical practices of the Tântrikas. In tracing the development of Buddhism in India, he states that in A.D. 500 the "pantheistic cult of Yoga" was imported into it, and that this cult was introduced into India by Patanjali about 150 B.C. (p. 13). This "Yoga parasite" he seems to identify with "Tantrism or Shivaic mysticism, with its worship of female energies" (p. 14). Now, whatever may have been the date of Patanjali, and this is still very much *sub judice*, Yoga proper is at least contemporaneous with the oldest of the Upanishads, all of which deal directly and indirectly with this one great science of the soul. Moreover, if Gautama Shâkyâ Muni did not gain his illumination by this means, we should like to know by what other means he attained it. Right meditation was the most indispensable path to the Great Way he pointed out. Now Yoga proper, as every theosophical student knows, is that Kingly Art whereby the individual soul is united with the universal soul. Râja Yoga is the common path

along which all the Tathâgatas have trodden. But this differs, as light from darkness, from the mechanical and physiological devices of Hatha Yoga, which in vulgar Tantrism have degenerated into the horrors and licentious physical and psychic debaucheries that mark the worst phases of sorcery. Starting on this false basis as to Yoga proper, it is not surprising that the author misunderstands entirely the good underlying the tenets of the Vogâchârya or Contemplative Mahâyâna School of Buddhism, or that he should write: "It is with this essentially un-Buddhistic school of pantheistic mysticism—which, with its charlatanism, contributed to the decline of Buddhism in India—that the Theosophists claim kinship" (p. 128). No body of students has condemned so unsparingly as members of the Theosophical Society the excesses and dangers of Hatha Yoga and the enormities of Tântrika mágic. The Yoga of the Upanishads and the Gîtâ and the highest side of contemplative Buddhism (which inculcates a life of practical good deeds and active well-doing) are what we speak in praise of.

#### THE GOOD OF LAMAISM.

Nevertheless, in spite of all the tangle of sorcery and superstition, the Lamas or "Superior Ones" (p. 28) have preserved "much of the loftier philosophy and ethics of the system taught by Buddha himself, and have the keys to unlock the meaning of much of Buddha's doctrine, which has been almost inaccessible to Europeans" (p. 17).

And again, "notwithstanding its glaring defects, Lamaism has exerted a considerable civilizing influence over the Tibetans. The people are profoundly affected by its benign ethics and its maxim, 'as a man sows he shall reap,' has undoubtedly enforced the personal duty of mastery over self, in spite of the easier physical aids to piety which are prevalent.

"It is somewhat satisfactory to find that many of the superior Lamas breathe much of the spirit of the original system. They admit the essentially un-Buddhistic nature of much of the prevalent demonolatry, and the impropriety of its being fostered by the church. They regard this unholy alliance with the devils as a pandering to popular prejudice. Indeed, there are many Lamas who, following the teaching of the earlier Buddhism, are inclined to condemn sacer-



dotalism altogether, although forced by custom to take part in it" (p. 154).

### "LAMAISM" FINDS NO COUNTERPART IN TIBETAN.

The Lamas seem to be as catholic as the Catholic Church in their claims. "They have no special term for their form of Buddhism. They simply call it '*the* religion' or 'Buddha's religion'; and its professors are 'Insiders,' or 'within the fold' (*nan-pa*), in contradistinction to the non-Buddhists or 'Outsiders' (*chi-pa* or *pyi-lin*), the so-called 'pe-ling,' or foreigners, of English writers. And the European term 'Lamaism' finds no counterpart in Tibetan" (p. 29)

### THE DUGPAS ARE NOT RED-CAPS!

The three main divisions of the Lamaist sects are known as the Yellow-caps (S'a-ser), the Red-caps (S'a-mar) and the Black-caps (S'a-nak) (p. 61).

"The wholly unreformed section of the Lamas was named *Nin-ma-pa*, or 'the old school.' It is more freely than any other tinged with the native Bön or pre-Buddhist practices; and celibacy and abstinence are rarely practised. This is the real 'red-hat' sect of Lamas, and not the *Dug-pa*, as is stated in European books" (p. 72).

The *Dug-pas* are so-called from *Dug*, the thunder dragon (p. 68), and belong to the later semi-reformed school, the *Nin-ma-pa* being entirely unreformed.

"Atisha [A.D. 1050] who followed the Yoga school, began a reformation on the lines of the purer Mahâyâna system, by enforcing celibacy as high morality, and by deprecating the general practice of the diabolic arts. . . .

"The first of the reformed sects, and the one with which Atisha most intimately identified himself, was called the *Kah-dam-pa*, or 'those bound by the orders (commandments)'; and it ultimately, three and a half centuries later [A.D. 1407], in Tson K'apa's hands, became less ascetic and more highly ritualistic under the title of 'The Virtuous Style,' *Ge-lug-pa*, now the dominant sect in Tibet, and the Established Church of Lamaism" (p. 54).

The *Nin-ma-pas* then, according to Surgeon-Major Waddell, are

the Red-caps, the Ge-lug-pas the Yellow-caps, and the Bön-pas the Black-caps.

#### HIDDEN BOOKS.

Among a number of schools there are claims of possessing secret books, but these claims are ridiculed by Surgeon-Major Waddell. One of the pupils of the first Lama, Pal-bans, who lived in the eighth century A.D., was the learned Vairochana; "on account of his having translated many orthodox scriptures, he is credited with the composition or translation and hiding away of many of the fictitious scriptures of the unreformed Lamas, which were afterwards 'discovered' as revelations" (p. 29).

These secret writings are called Terma. "Just as the Indian monk Nâgârjuna [A.D. 150], in order to secure an orthodox reception for his new creed, had alleged that the Mahâyâna doctrine was entirely the composition of Shâkya Muni, who had written it during his lifetime and entrusted the volumes to the Nâga demi-gods for preservation until men were sufficiently enlightened to comprehend so abstruse a system, so in the same way several Ninma Lamas now began to discover new gospels, in caves and elsewhere, which they alleged were hidden gospels of the Guru, Saint Padma" (p. 57).

The belief in such hidden writings seems to be common enough, and as to the legend of the Nâgas, the Nâga, or symbolical serpent, has been sufficiently proved in theosophical writings to be the glyph of the "wise man." "Be ye wise as serpents," says one of the sages. As an example of books based on the Nâgârjuna traditions may be mentioned the doctrine of the Sa-Kya-pa reformed sect, which rose to great eminence in the eleventh century A.D. Its doctrine was called the "new-old occult mystery" of the "deep sight" (p. 69).

#### THE FOUR MAHÂRÂJAS.

In describing the Buddhist cosmology, the writer says, speaking of the Asura or Titans (p. 81): "Their leading trait is pride, and this is the world of re-birth for those who, during their human career, have boasted of being more pious than their neighbours. The Titans were originally gods; but, through their pride, they were, like Satan, expelled from heaven; hence their name, which

means 'not a god.' And their position at the base of the Mount Meru is intermediate between heaven and earth. . . .

"Above the regions of the Titans . . . are the bright realms of the gods. In the lowest compartment of the heavens are the four 'great guardian kings of the quarters' (Tib., *rgyal-c'en de-z'i*; Skt., *Chatur-Mahârâja*)" (p. 83).

These are respectively named:

1. Dhritarâshtra, the white guardian of the east.
2. Virûdhaka, the green guardian of the south.
3. Virûpâksha, the red guardian of the west.
4. Vaishravana, the yellow guardian of the north.

Those who have studied the symbolism of colours will be able to sort out the four under their proper hierarchies. In fact, colours play a most important part in all Lamaistic symbology, as we shall now see.

#### SYMBOLICAL COLOURS.

Speaking of the mystic formula "*Om-ma-ni-pad-me Hûm*," it is stated on the authority of the *Mâni-kah-bum*, that "*the Om* closes rebirth amongst the gods, *ma* among the Titans, *ni* as a man, *pad* as a beast, *me* as a Tantalus [Preta, or "tantalized ghost" (p. 96)], and *Hûm* as an inhabitant of hell. And in keeping with this view each of these six syllables is given the distinctive colour of these six states of rebirth [? existence]: namely, *Om*, the godly *white*; *ma*, the Titanic *blue*; *ni*, the human *yellow*; *pad*, the animal *green*; *me*, the 'Tantalic' *red*; and *Hûm*, the hellish *black*" (p. 148).

The letters of the alphabet, too, are divided according to colour. The vowels are white, the consonants red and blue (p. 176).

The Dalai Lama, when sitting in state to receive pilgrims, holds in his hand a rod, from the end of which hangs a tassel of silk, white, red, yellow, green and blue (p. 322. See also p. 369).

With regard to sacred pictures, "the mounted Tibetan painting has a tri-coloured cloth border of red, yellow and blue from within outwards, which is alleged to represent the spectrum colours of the rainbow, which separated sacred objects from the material world. The outer border of blue is broader than the others, and broadest at its lowest border, where it is usually divided by a vertical patch of brocade embroidered with the dragons of the sky" (p. 331).

In speaking of the figures of Buddhas, gods, etc., Surgeon-Major Waddell writes: "The halo, or nimbus [aura], around the head is subelliptical, and never acuminate like the leaf of the *pīpal* or Bodhi tree (*Ficus religiosa*). The fierce deities have their halo bordered by flames. An additional halo is often represented as surrounding the whole body. This consists of the six-coloured rays of light, and it is conventionally represented by wavy gilt lines with small tremulous lines alternating.

"Colour, too, is frequently an index to the mood. Thus, white and yellow complexions usually typify mild moods, while the red, blue and black belong to fierce forms, though sometimes light blue, as indicating the sky, means merely celestial. Generally the gods are pictured white, goblins red, and the devils black, like their European relatives" (p. 337).

The colours, however, must have both their supernal and infernal meanings. For instance, the primordial Buddha-God, called "the all-good religious body" (Dharmakāya Samantabhadra) is figured of a blue colour. Of the five celestial Victors or Jina-Buddhas, Akshobhya is blue, Vairochana white, Ratnasambhava yellow, Amitābha red, and Amogha-siddhi green (p. 349).

The images of the thirty-five (5 × 7) Buddhas of Compassion "are evolved by giving different colours to the Buddhas in the five elementary sedent attitudes" (p. 353).

The true symbolism of colours, however, has still to be determined, and much solid work might be done in this direction. There are some hints on the subject in the Introduction to *The Voice of the Silence*, and in the notes to an article entitled "The Alchemists" (LUCIFER, v. 288), by H. P. Blavatsky. Also Frédéric Portal's *Des Couleurs Symboliques dans l'Antiquité, le Moyen Âge et les Temps Modernes* (Paris, Treutel et Würtz, Rue de Lille, 17; 1837) is useful.

#### NIRVĀNA AND THE EGO.

We wonder whether our Sinhalese brethren will agree with the following distinction between the Mahāyāna and Hīnayāna schools.

"Primitive Buddhism practically confined its salvation to a select few; but the Mahāyāna extended salvation to the entire universe. Thus, from its large capacity as a 'vehicle' for easy, speedy and certain attainment [? !] of the state of a Bodhisat or potential



Buddha, and conveyance across the sea of life (Samsâra) to Nirvâna, the haven of the Buddhists, its adherents called it 'The Great Vehicle,' or Mahâyâna; while they contemptuously called the system of the others—the Primitive Buddhists, who did not join the innovation—"The Little, or Imperfect Vehicle," the Hinayâna, which could carry so few to Nirvâna, and which they alleged was only fit for low intellects" (p. 10).

In explaining the twelve-linked Nidânic chain (see LUCIFER, xv. 50, "Recent Notes on Buddhism"), the author writes of Nirvâna: the Buddha after cutting off all the links of this chain "attained Buddhahood, the Bodhi or 'Perfect Knowledge' dispelling the Ignorance (Avidyâ), which lay at the root of Desire and its existence. Nirvâna, or 'going out,' thus seems to be the 'going out' of the three Fires of Desire, which are still figured above him even at so late a stage as his 'great temptation'; and this sinless calm, as believed by Professor Rhys Davids, is reachable in this life" (p. 119).

And again, in treating of the various schools of Buddhist eschatology, we are told:

"Buddha, it will be remembered, appears to have denied existence altogether [?]. In the metaphysical developments after his death, however, schools soon arose asserting that everything exists (Sarvâstivâda), that nothing exists, or that nothing exists *except* the One great reality, a universally diffused essence of a pantheistic nature. The denial of the existence of the 'Ego' thus forced the confession of the necessary existence of the Non-ego. And the author of the Southern Pâli text, the Milinda Pañha, writing about 150 A.D., puts into the mouth of the sage Nâgasena the following words in reply to the king of Sagala's query, 'Does the All-wise (Buddha) *exist*?' 'He who is the most meritorious does exist,' and again, 'Great King! Nirwâna *is*'" (p. 124).

As to the permanence of the true Ego, Surgeon-Major Waddell writes: "The view adopted in this book is based upon that held by one of the Lamas, who explained to me the pictorial Nidânas; *and it has the advantages of being not only intelligible, but consistent, and seems as reasonable as any ontological theory well can be which postulates a metaphysical absolute.* [The italics are mine.—G. R. S. M.]

"Our view holds that there is actual continuity of the Indivi-

dual life (or Sattva) between death and rebirth. And this identity of being is supported by the doctrine of Ekotibhâva [see LUCIFER, xiii. 491, "Reincarnation in Tibetan Buddhism," and also the article referred to above], which word, according to its Tibetan etymology, means 'to become one uninterruptedly'" (p. 112).

Just so, the opinion of Orientalists based on the nihilism attributed to so-called "southern" Buddhism is as helpful to the student of religion as a millstone to a drowning man.

The extremes of denial and affirmation were minimised by the teaching of Nâgârjuna, who preached the "middle way" (Madhyâmika). He grappled with these pairs of opposites and denied the absolute truth of either. The state of Being admits of no definition or formula. The Prajñâ Pâramitâ, on which Nâgârjuna based his teachings, were claimed to be the real inner teaching of the Buddha and, judging by the above proposition, they had common sense on their side. This is not the opinion of Surgeon-Major Waddell, however, who has nothing good to say of what he calls these "mythical discourses" and "apocalyptic treatises," one of which states that :

"The one true essence is like a bright mirror, which is the basis of all phenomena, the basis itself is permanent and true, the phenomena are evanescent and unreal; as the mirror, however, is capable of reflecting images, so the true essence embraces all phenomena and all things exist in and by it," or in other words, as to this state, "there is neither beginning nor end—from time immemorial all has been perfect quietude, and is entirely immersed in Nirvâna" (p. 125).

#### THE TRIKÂYA, THE THREE BODIES OR MODES.

With regard to the Trikâya, Surgeon-Major Waddell follows Eitel.

"The modes in which this universal essence manifests itself are the three bodies (Tri-kâya), namely—(1) Dharma-kâya [Tib., Ch'os-sku] or Law-body, Essential Bodhi, formless and self-existent, the Dhyâni-Buddha, usually named Vairochana Buddha or the 'Perfect Justification,' Âdi-Buddha; (2) Sambhoga-kâya [Tib., Long-sku] or Compensation-body, Reflected Bodhi, the Dhyâni-Bodhisats, usually named Lochana or 'Glorious'; and (3) Nirmâna-kâya [Tib.,

Sprul-sku] or Transformed-body, Practical Bodhi, the human Buddhas, as Shâkya Muni" (p. 127. See also p. 347).

In explanation of these Kâyas, our author in his note refers to the ideas of the Greeks on such luciform or glorious bodies, and gives a reference to Cudworth's *Intellectual System*. On turning up the passage, I find that Cudworth sets out these ideas at length and most entertainingly, Vol. III, pp. 514 *et seqq.* (ed. 1820), and in the digest of the contents of his work sums the subject up as follows (iv, 524):

"The same Philoponus further addeth that, according to the ancients, besides both the terrestrial and this spirituons or airy body, there is yet a third kind of body, peculiar to such as are souls, as are more thoroughly purged after death; called by them a luci-form and heavenly and ethereal, and star-like body [ $\sigma\hat{\omega}\mu\alpha\ \alpha\iota\gamma\omicron\upsilon\epsilon\iota\delta\epsilon\varsigma$ ,  $\alpha\iota\theta\acute{\epsilon}\rho\iota\omicron\nu$ ,  $\alpha\iota\theta\acute{\epsilon}\rho\iota\omicron\nu$ ; the Augoeides of theosophical literature]. Of this Proclus also upon the Timæus (who affirmeth it to be unorganized), as likewise Hierocles. This called the thin vehicle of the soul, in the Chaldee oracles according to Psellus and Pletho. By Hierocles, a spiritual body, in a sense agreeable to that of the Scripture: by Synesius, the divine body. This distinction of two interior vehicles, or tunicles of the soul, besides the terrestrial body (called by Plato the ostreaceous), no invention of later Platonists since Christianity; it being plainly insisted upon by Virgil, though commonly not understood.

"That many of these Platonists and Pythagoreans supposed the soul [Âtmâ], in its first creation, when made pure by God, to be clothed with this luciform and heavenly body [*svi*, the spiritual or causal vesture, the Kârana Sharîra of the Vedântins]; which also did always inseparably adhere to it, in its after-descents [reincarnations] into the aërial [*svi*, the subtle vesture or Sûkshma Sharîra] and terrestrial [*svi*, the gross vesture or Sthûla Sharîra]; though fouled and obscured. Thus Pletho. And the same intimated by Galen, when he calls this the first vehicle of the soul." [See also LUCIFER, xi, 361 and 462, "The Vestures of the Soul," and also xv, 185 and 280, "The Web of Destiny."]

#### THE CONCLUSION.

There remains much of interest in the volume under notice

that a theosophical student can easily unearth, but enough has been said to give the reader an idea of the contents. The majority of readers, in spite of the pictures and photographs, will find the author's book somewhat stiff reading. Nevertheless, Surgeon-Major Waddell in some respects treats the religion of the Lamas more sympathetically and intelligently than any of the predecessors, whose labours he has made good use of, and so sufficiently well covers the ground up to date, besides adding much of his own that is new. The author departs slightly from the fashion of depicting the mere outer appearance of a religion and boasting of this fashion as the truly historical and scientific method, and here and there enters slightly into the spirit of the religion he treats of. *The Buddhism of Tibet* is the best of its kind that has so far appeared, and we can recommend it to careful and discriminating students, hoping that ere long we shall see some new work on the same subject from the pen of Surgeon-Major Waddell, Babu Sharat Chandra Dâs, or someone else who knows both the language and people; best of all, of course, from someone who has sufficiently gained the confidence of the most learned Lamas to explain the real "inwardness" of all the surface strangeness, superstition and degeneracy that overlies the teaching of the Good Law in Tibet.

G. R. S. MEAD.



## THE NEW ULYSSES.

### CHAPTER I.

#### IN MEDIAS RES.

THE following pages are actual extracts from the diary of a spiritual life, which, starting from childhood in an ordinary English Dissenting family, has finally led me joyfully to embrace the Esoteric Doctrine as the only intelligible view of either this world or the hereafter. It seems to me that there must be souls travelling on the same, or nearly the same path, and that to these it may be a help to see how the persistent longing (not always understood or even recognised) to rise

“ . . . on stepping stones  
Of our dead selves to higher things,”

has led me though many errors and much weakness to where I now stand; and that from my experience they may perhaps be able to avoid some of the rocks and shoals whereon I have from time to time made shipwreck.

The limited space at my command forces me to begin *in medias res*. The scene then opens in a Convent of one of the most austere orders of the Catholic Church. There are various reasons which bring men into such a place; with me it was mainly an intense dissatisfaction with my actual life, as compared with the ideal of Christian virtue I had formed for myself, and a hope that in the strict discipline and self-denial of the cloister I might find the strength, the resolution, in which I have felt myself sadly wanting. I had passed through the year's noviciate and was preparing for my ordination. But my state of mind was very different from that which might have been expected, as the following will show.

I have got word to prepare for my examination; and, strange to say, I don't know if I care to do it or not. I don't understand myself

or know what I am about, but for the last fortnight my mind has been full of only one idea—getting away from here altogether. This is certainly a strange idea, and its steady persistence is stranger. I have a strong suspicion that this is a confirmation of certain doubts which I have often felt as to the whole character of what I am used to consider my spiritual life. It was my old complaint whilst I was a Protestant, that there seemed to be a sort of double life in me—the man who believed, and was, as I understood it, a Christian, and my real inner self, were two people. At one moment I was religious, the next, indulging my sinful passions, then religious again, and so on. I could never bring my actions and my inner life into unison; there was, as I put it, no love to God in my heart strong enough to bring my actions into harmony with my faith. I have wanted all my life some power which would take possession of me—some interest which would enter into me and be the spring of my actions. Common people love the world, and act accordingly. Holy souls love God and act accordingly; I only, unlucky that I am, do not care for the world, nor can I gain the *real* love of God. It is this vain search for something that could fill my heart and bring my life into union with itself that is the key to my evil and foolish life; wanting it, I fell into the pleasures that came handiest. When I became a Catholic it was, of course, better; when I came into the Order, I thought, now at last I have my life's desire gratified. After three years' trial I seem as far off as ever. My suspicion then is this—that whilst I seemed to myself most religious, I really was only following my own pleasure—that I have never really done anything or given up anything for the love of God—only for myself after all: and if this is so, I have no heart to begin again. I should not do better in another trial; I have done the best I can. It is not in me and I can't put it into me; better give it up, and cease to attempt a life altogether above my power.

On the other side; supposing this is so, can I do better with what life remains to use than spend it as well as I can in God's service? Is not one year here better for me in this world and the next too, than ten in useless, if safe, retirement? I don't know; if I were living a Saint's life here, certainly yes; as it is, I can't say. It is a pretty sentiment, and I used to feel so. I don't feel so just now. I am beginning, for the first time in my recollection, to love life, and wish to live—a curious change for me!

(On the eve of leaving the Monastery.) A year ago my fate was just trembling in the balance. I was hesitating whether to be ordained or no. Now I am a priest—the year has passed much as other years; and yet I find myself sitting down to write, not as usual to complain of myself, but to put into words my reasons for leaving Order and Religion both. How comes this?

I think it is that I have for the first time ventured to give full freedom to my real feelings. I have let vague ideas of duty prevent me from examining my own heart to the bottom, and I now find that I have not power to change myself from one man to another as I had thought. I did not know that a man must be saved *according to his nature*; he must make the best of it, but he can't make a new one; it is as unreasonable an attempt as to try to grow two feet higher. It will be a hard task, after so many years, to begin to live my *own* life, and not that of those around me; but if I can do this, and not go to the devil in the process, I become a regular ordinary man, with a real human heart, taking my share in human joys and sorrows. If not it will only be another of my many failures, but I have good hope at last to settle down in life, like any other mortal. It would be heaven to me, poor world's outcast as I am, and have been for so many years. It may be a fantastic suffering, but none the less real to me—to live shut up in myself, as much in joy as sorrow. Pray God, I may this time find the way, and cease to be, like Ulysses,

“For ever wandering with a hungry heart.”

I want to put down, if I can, why I have ceased to believe in the monastic state, and in the very idea of a Church—so long my whole spiritual life. The realisation that the case is so has come suddenly; a few lines in a book I read; a touch, as it were, from outside; and all the elements of distrust congealed, as freezing water does; and the work I feel instinctively cannot be undone. I have gained my freedom. Let me say then that I have learnt that the perfection of ordinary human life lies in the married state, which I have let my selfishness make me shun, and my view of religion look down upon. That the obedience which the monastic state requires is directly contrary to man's true development—that we dedicate our will to God not by trying to destroy that which is in truth the very man himself—a kind of moral suicide—but by developing and strengthening it to

the utmost. It is Jacob, who, as a prince, has power with God, who prevails. Thus the whole idea of the monastic life seems to me thoroughly wrong; the poverty is a relaxing and almost destructive element in the life of those who profess it; religious beggars are beggars after all, and the inherent vices of such a life cannot be kept out of it. I have no awful revelations of convent life to make. I have seen nobody worse than myself, yet I cannot hide from myself that the effect upon all is bad. It seems ungrateful, since I have learnt much there. I am, I hope, a far better man than when, four years ago, I went to the novitiate; but having tried my best to reach the ideal of religious perfection and observed carefully the others around me trying also, each in his own way, I come back to the old conclusion of Goethe that a man can be but a man; and the nobler and better a one the less he tries to make himself either more or less than a man. God does not want us to be "angels in human flesh"—he wants us real live men, with the loves and passions he has made, not indeed unbridled, but also by no means put to death. I am inclined to say that David, the *man* after God's own heart, stands higher in heaven than St. Francis, the *angel*, much as I love the last: and what else is meant by the "joy in heaven over one sinner" *more* than over ninety-and-nine just persons—who never had human-heartedness enough to need repentance?

(Six months after.) I have only one principle left to hold by—to be perfectly open and honest with myself, and bind myself to nothing I don't feel. I do not disguise from myself that I am left in doubt, even of Christianity. Authority has failed me; other persons' reasoning I have no faith in, nor yet in my own. I go sometimes to church on Sundays; oftener not. Why should I? I don't worship. I don't see any reason to believe God likes all this so-called "service"; if I were in His place, it would only bore me; and as for praying to Him, I am sure He knows what I want, and am much more sure that I don't know in the least.

I do not waver from the conviction that if there is any religion at all worth having, it is the Catholic. But I came to it in a way that is not generally understood, though I fancy not very uncommon. An ordinary convert continues to believe what Protestants believe, and holds with this certain additional points which make him a Catholic. But there is a negative way also, which Protestants

do not understand. A disbelief in the Dissenting peculiarities lands one in the Anglican Church—a further disbelief in the Anglican Church lands one in the Catholic Church as the only possible reasonable view. As I used to put it myself—when I came to study, I left off Dissenting; and when I had studied further I left off Protestantism. But this process has the natural end, to say, as a French author *has* said: “The Catholic Church is the only reasonable one,—and *that* is not reasonable”—which is my case.

## CHAPTER II.

### CALYPSO.

What I want is to know what way the world is moving; not how it came or did not come into existence. The world is so much wiser than any of us—and yet not with any God-like wisdom. Is there a God at all? That, if there be, He ever took any notice of me and my prayers I can't find the shadow of evidence. I feel like the Christ in that very striking dream in Jean Paul's *Siebenkas*, as if I had been into Heaven looking for God, and found naught but vacancy. Deaf, blind and dumb to me the Deity sits, like the dread “mothers” to whom Faust descends in that strange Second Part (the image of Goethe's own life, where the deepest mysteries of our nature and the highest gifts were drawn upon, only to furnish a play to waste some idle hours of a court). There are Saints—I believe in them, but why is the world on the whole no better for them, its progress contrary to their every wish and effort? Is it because the world is wrong and wicked, and they the only ones who know and love the right? I can't accept that answer. It seems to me that it is more really blasphemous against the Almighty, All-wise God religion assumes than anything free-thinkers have been burnt alive for.

But not to go off into generalities, let me see what I must say in my own defence were I indeed standing before Him.

He says: “I provided the Church to teach you. I gave you My grace to draw you to it. I admitted you to an austere Order, because you said you loved Me so much you could not live in the bright world I had made for you, but must do penance like My Saints. I made you a Priest, to offer me the Sacrifice I love. I



told you distinctly what would happen, if you failed Me; and you have failed Me—utterly. What have you to say for yourself?”

And I suppose I must say something like this: “I was religiously brought up from my earliest childhood, but I soon found that there must be more in the world’s working than the simple ‘Gospel’ could explain. When quite a child I, in perfect innocence, tried the experiment whether faith would remove mountains, and found that mine could not move so much as a breakfast plate; whereupon I concluded that there was something I did not understand about it. As I grew older I saw that there was nothing at all but the Catholic Church which even saw the true problems of humanity, and I joined it to learn from it. I did so, not because I was clear that all in it was right, but I saw that so much was good which I had been taught was evil, that I was fairly justified in expecting to see the rest in due time. And more; all my life long I had had a void, a hunger in my heart that nothing could satisfy, a want of something I really *cared for*, which made my whole life seem but an empty dream. Human love did not touch me; like St. Christopher in the legend, I wanted a Master. This the Church promised me, and I sought my Master everywhere, in the world, in the Order, in the priesthood—and lo! I could not find him. If God were such a Master, He would not have me; and when I became convinced of this, as the Easterns say, the world grew black before me, and I fled. My God, if you had given me a message, like Jonah, I would not have fled from that; but utter, blank nothingness! For four years I stood at your door, knocking and crying, Open! and never so much as a gleam of light through a crevice, to show even that there was some one within to answer. What could I do? I did not thrust myself into the priesthood; it was my superiors who sent me. I thought, for my part, surely now He will take possession of me! and still, nothing! And if it was my weakness, my folly, which has hindered you, did I make myself? Would I not willingly have been ten times worse, if that would have won your love?

“And besides that; I see, looking round at the way you govern the world, that Christianity does not include your dealings with it: that there are many vast designs of your Providence which treat the Catholic Church as but one factor in your plans, and that but a

subordinate one, whereas it claims to be all. You ruled the world before it, why not after it, and beyond it, even whilst it exists? I cannot believe otherwise; I could die for this truth, that you are far more even than Christianity. But if Christ was indeed your Son, and all He came for was to save some souls out of the world, otherwise abandoned by you to destruction? My God, I love, I honour you far too much to believe it!"

"Yet, my creature, I told you so. If I say it, do you know better than I what becomes Me and My honour?"

"I know, my God, that there are certain passages in a book which men say is your word, which they agree to explain so. But you have never said so to me! I can only judge by the mind you have given me. I appeal from the dead writing to your living action at this moment. I look around me: I see you governing the world; the Kings of the earth setting themselves to do whatsoever your determinate counsel has fore-ordained to be done; but what is being done cannot be ruled by the petty measure of Gury's *Moral Theology*."

"It is true I am above all thoughts of man. But what is that to you? I bid you serve me, and defined to you the way I wanted you to go. There was no ambiguity in that. However I choose to govern kingdoms, all you had to do was to keep certain plain, distinct promises you made to Me."

"Because, my God, I could not teach others that there was nothing to be thought of beyond Gury's *Moral Theology*, which was what my priesthood came to. Had you opened your secret to me, that secret which I left home and wealth and friends to find, all would have been different. If I could have bidden them follow the law of the Church with the hope, nay, even the chance, of gaining that—the sight of your face—I would have thrown aside all reflection, all human judgment, and embraced the strictest self-denial with joy. I did undertake it joyfully only in the hope of gaining the power to serve you, what would I not have done if you had accepted my service? No philosophical or historical difficulty would have troubled me if I could have said: 'My children, this law is hard; it seems often to do you harm instead of good, but I know you will gain God's love by it, and that is more than all the world.' But I could not; no more in the monastery and the Confessional than outside.

Could I say, I know? All I could say was, 'It is written so in the books. I know their writers were mistaken in many things, but you must believe they were infallible in this.'

"Did I not accept your service? Did you not declare that it was in express obedience to My order that you made your vows? Did I not employ you in work for Me? Is it not enough that holy men, even in your own Order, testified to you that I had opened My secret to them? Is it so unreasonable that I should let you—you, such as you are, idle, self-indulgent, sinful—wait four years, aye, forty years, and not give you at once the reward I never promised but to those who have fought?"

"My God, it was not at all unreasonable. I would gladly have stayed outside waiting for forty years. You know it was not impatience for what people call spiritual favours which drove me away from you. Visions and revelations I never coveted; all I wanted was to have my life made whole, to be made to care. Convictions of sin? I would have welcomed, and would now welcome, the purgatorial fires in this life to gain the conviction that there is a law to break, but the more I tried, the less instead of the more did I see it; and no testimony of others could avail me. And even now, I say it deliberately, if God were to appear to me, and offer me the choice, on the one side, annihilation after death, and on the other, endless torment along with the knowledge, the certainty that God is, and that He is in truth the lovely, blessed, and blessing Existence I desire to believe Him, I would unhesitatingly cast myself into the flames."

"You speak fine words. I did not ask you to cast yourself into flames for Me. I only asked you to carry the light yoke of the priesthood; to live for Me and honour Me—why did you not do that?"

"Did you ask me to do so, my God? That was just the very thing which grew more and more misty the longer I studied it. I saw that the state I had embraced with a good intention was doing me, and all those around me, harm; and the more I looked, the more the harm seemed to me to overbalance the good. I thought so quite honestly, though I am not so clear now. I could not bring my mind to believe that all the details I had to go into as a priest were of such all-importance as I was bound to believe, still less to teach so

to others. I could not be hypocritical in that way, and it all worked itself up in my mind till the crisis came and I could go on no longer. And, of course, all went together. But even now, you have only to put out your hand and touch me, and I should be made whole, but you do not. My God, I have hoped in Thee, but I am confounded! Only show me how it is—my fault, my weakness, or what—what was it I should have done to be saved?"

"My son, couldst thou not have watched with Me one hour?"

"With you, my God, I could have watched, not one hour, but all my life; but without you! To go through all the routine of my daily life, feeling that, on the whole, it was most likely you did not wish it, that in all probability you were looking on, like Béranger's *Bon Dieu*, wondering what strange things your children took into their heads, even if you existed at all. I know what you mean, that the remembrance of your Son's Passion to which I had vowed myself should have held me. But say what you will of it, His Passion has not redeemed the world. That goes on its way regardless of it, its laws unchanged, its great cycles revolving undisturbed, nations and civilizations rising and falling; by law, I admit, most clearly; but equally clearly not by any Christian law."

"Once more, what is that to you?"

"It is all to me! I cannot preach Christianity, not even believe in it, unless I can honestly say to myself and others, 'This is the explanation of God's ways. He wants you all Christians, and good Christians; that is what the world is for; why He holds it yet in existence.' Even supposing it to be so, that Christians are a set of supernatural persons—made out of men by some process which supersedes all necessity to make perfect men of them—in short, are angels and not men; even so the world outside is not, as Christians would have it, abandoned to the devil; God works good in unconverted men as well as in Christians: there is no such thing visible as inside, life, and outside, destruction, as the Church teaches."

And here the dialogue must stop, for what God's answer to that is, I don't know.

L.L. D.

(To be concluded.)

## ILLUSION.

(Concluded from Vol. xv., p. 384.)

It is a relief to turn from pure abstractionalism of this description to something more definite and tangible. Theophilosophy proceeds on broader lines. And though presenting many apparent contradictions which are at first bewildering from the juxtaposition of two different points of view, these when disentangled are seen to bear a perfectly consistent explanation. There is no lack in *The Secret Doctrine* of explicit statements which leave small room for doubt as to their meaning. When, for instance, we read that "the phenomena of our plane are the creation of the perceiving Ego—the modification of its own subjectivity," we have at all events a definite statement, and not only this, but it becomes at once apparent that this is an altogether different matter to the generalisation above mentioned—that conceiving an object constitutes that object. The creation here alluded to is the creation of phenomena only; in other words, all that is here stated is that the phenomenal appearance is the illusive appearance which the noumenon presents to our consciousness; consciousness itself being the manifestation of that aspect of the Absolute—Cosmic Ideation—as focussed in some basis. Throughout the pages of *The Secret Doctrine* we have many an interesting sidelight thrown upon the relation between phenomenal and noumenal aspects.

The question more immediately before us is whether we are to assign to this word Substance the connotation it bears in metaphysical investigation; and, from the antithetical relation it bears to matter in so many passages, the answer would seem to be in the affirmative. If this is so, if, that is to say, we are to understand by Substance that which is otherwise termed the thing-in-itself, then the impossibility of an intellectual comprehension of Substance, the impossibility of all knowledge, for the normal man, of that



which lies apart from and behind phenomena is at once affirmed. All knowledge, as we usually understand the term, is a process or function of our intellect, and *that* is bound down to the forms which constitute its nature. In these the thing-in-itself appears extended; that is, clothed in those *à priori* forms which belong originally to our intellect—the well-known trinity of Time, Space and Causality. It is these three—and this it may be said is the fundamental proposition of all metaphysics—it is these three which mark off the phenomenal from the noumenal; and in order to arrive at any conception of Substance these must necessarily be withdrawn, for they are the veils which hide it from our comprehension. “No conception,” we read in *The Secret Doctrine*, “is possible to common mortals of the reality of things separated from the Mâyâ which veils them—the Mâyâ in which they are hidden.” “The pure object apart from consciousness is unknown to us while living on the plane of our three-dimensional world, as we know only the mental states it excites in the perceiving Ego.” And again, “It is impossible for the personal Ego to break through the barrier which separates it from a knowledge of things in themselves.” But the Mâyâ in which things are said to be hidden is thus clearly seen to be in man himself. It is he who veils them; he himself who, so to speak, translates into them his own personality; and bringing to bear upon them that limitation which all personality presupposes, is confronted by a riddle which he finally pronounces to be insoluble. The sole conclusion at which we arrive intellectually is that the whole of this objective world extended in time and space is only known to us through our intellect. Our intellect cannot supply us with a knowledge of things-in-themselves, being bound down by the laws of its nature, from which it cannot escape, to present us solely with a knowledge into which enter the elements of Time, Space, and Causality. Our intellect consequently can furnish us only with presupposed representations, and under the form of this representation is the reality hidden. This, it seems to me, is in part the meaning, though not the whole meaning, of that sentence in *The Voice of the Silence*—“The mind is the slayer of the Real. Let the disciple slay the slayer.” It is our intellect which shuts us out from a knowledge of the Real, and leaves no place for what, in contradistinction to knowledge and for lack of a better name, we term the intuition.

The mind is the slayer of the Real ; because the mind can present us only with counterfeits and semblances, and casts an impenetrable veil of its own construction over the incomprehensible, and to many the non-existent, Real. It is only through the rents in the veil that we catch for a moment a glimpse of the timeless, limitless, and causeless Reality.

So far we have been concerned with what may be termed the exoteric aspect of our subject. The gist of what has been said is of course only a re-statement of much that is perfectly familiar ground to those who have any acquaintance with philosophical literature. It is something, however, to note that the conclusion, incomplete though it may be, is not one which is at variance with the general tenor of those teachings which are included in the word Theosophy. Perhaps the most definite statement of the position occupied by the Esoteric Philosophy is one which occurs in *The Secret Doctrine*—

“Esoteric Philosophy,” it says, “teaching an objective Idealism—though it regards the objective universe and all in it as Mâyâ, Temporary Illusion—draws a practical distinction between Collective Illusion, Mahâmâyâ, from the purely metaphysical standpoint, and the objective relations in it between various conscious Egos so long as this illusion lasts.” I must allow that the meaning of the term “objective Idealism” is not altogether clear. It would seem to be opposed to the purely subjective Idealism, for which, from the standpoint of the personal Ego, there is, as I have maintained, no warrant. If this is so, it is worth while to draw attention to this passage in substantiation of what has been said above. But its real importance does not so much consist in this as in the distinction here pointed out—the distinction between what is called Mahâmâyâ, collective illusion, and that form of illusion consequent upon the mere intellectual interpretation of objective relations; in other words, between illusion esoterically viewed, and the illusion with which we have hitherto been concerned.

If Theosophy has emphasized one teaching more especially than another, it is this, that all progress is essentially gradual; that we do not leap at once to perfect knowledge, but painfully attain thereto through the slow gaining of experience, through the successive awakenings to a sense of the illusive nature of what at first appeared so real and so attractive. From this consideration alone, it might

have been anticipated that men are illusions within illusions. That no sooner do we learn to appreciate the illusive character of representations, than a suspicion arises that even here we have not reached bottom; that the standing ground which we had flattered ourselves was solid enough, is, in its turn, beginning to crumble beneath our feet.

Does this stultify and render invalid all that has gone before? Does it throw us back again upon our personally-constituted world? The answer is clear. Only so to a mere superficial view; only so to a hasty generalization that ignores the shifting of its point of view. It is just because, in the words I have already quoted—it is just because it is so impossible for the personal Ego to break through the barrier which separates it from a knowledge of things in themselves, that we must look beyond the personal Ego for the key that will open to us the inner understanding of Nature.

In other and clearer words, we must draw a broad line of demarcation between the perceiving Ego and the all-perceiving Ego—between the self which mirrors itself in all around it, and the self which recognises the essential unity of itself with the One Life of which all forms are but manifestations. If we hold to the point of view of the personality, then it is not true that “I” alone exist, and that all else is illusion; but if, ignoring the personality, we look beyond it to that of which it is a mere transient reflection, then, since that self includes all, there can be nothing outside or apart from it. The difference between these two points of view is the difference between the principles of exclusion and inclusion. The former point of view would seek to exclude from itself all but itself; for the latter there can be no exclusion possible—the very term is meaningless in this connection. You can exclude nothing from that which is all-containing. And just as previously we saw that in man himself was centred the principle of *Mâyâ*—so, too, is this the case in the wider sense with which we are now dealing.

We cannot reach a knowledge of things in themselves through our intellect, because that intellect must needs impose upon them the restrictions of time, space and causality; we cannot reach a knowledge of our real selves as long as we fail to realize the central fact of the inseparability of that self which dwells within us from the Self of the universe. There is no separation, but only an ap-

pearance of separation. Otherwise we have again the space-idea, though in a more subtle and transcendental form. And from this space-idea follow in sequence inevitable the cognate ideas of time and causality. In the idea of space the others are potentially included—a Trinity in Unity, and a Unity in Trinity. Nevertheless, unattainable as is this Self through the path of the intellect, incognizable as it is as long as we bring to bear upon its search that dim and distorted reflection of itself with which the personal Ego is endowed, it is in that Self alone that all knowledge is contained. Its reflection can contain nothing, because it is a reflection or image merely, but the depth of the reality itself cannot be sounded except by itself, and in the measuring of itself the whole universe is measured also. And thus the severance of the personality from its source is spoken of as annihilation. It is actually cut off from reality, and from that moment it inevitably ceases to be.

It is the great distinction of Schopenhauer that his genius enabled him to grasp the truth of this. Kant had concluded that as long as we were human beings a knowledge of the thing-in-itself is impossible to us. He was right if there was no other path of knowledge but that of the intellect. But better known to us than the outward world of nature is the intellect through which it is manifested. And still more intimately known than the intellect is the self which lies behind the intellect, which can judge of its shortcomings and allow for its inherent limitations. It is in the Self that immediate knowledge lies, and an attempt to regard it as differing only in degree and not in kind from the knowledge we acquire is futile. We know that the very organization of our intellect excludes us from a knowledge of the spaceless and timeless reality. There is no parallel between a knowledge in which subject and object are distinct, and one in which they coincide.

And here comes in the value of the Eastern Psychology which steps in to crown the edifice, and I quote the following admirable epitome of its sum and substance from Deussen's *Philosophy of the Vedānta*: "The world is Mâyâ. All is illusion with the exception of my own self—the Âtmâ. That cannot be illusive, for he who would deny it, even in denying it witnesses its reality. But what is the relation between my individual soul (self would perhaps be the better word) the Jîva-Âtmâ and the Brahman? Here Shankarâchârya



shows that the Jīva cannot be a part of Brahman, because Brahman is without parts (for it is timeless and spaceless, and all parts are either successions in time, or co-ordinations in space); neither is it a different thing from Brahman, for Brahman is secondless; nor a metamorphosis of Brahman, for it is unchangeable (or, as we know now from Kant, is not subject to causality). The conclusion is that the Jīva, being neither apart, nor a different thing from, nor a variation of, Brahman, must be the Brahman fully and totally himself, a conclusion reached equally by Shankarâchârya, by Plato and by Schopenhauer. But Shankarâchârya in his conclusions goes further than any of them. If our self is not a part of Brahman but Brahman himself, then the attributes of Brahman—all-pervadingness, eternity, changelessness (scientifically worded, exemption from Time, Space and Causality), are ours. But these godly qualities are hidden as fire is hidden in wood, and will appear only after the final deliverance."

It is the peculiar genius of the East that, when possible, it seeks to embody its teaching in graphic symbols rather than in scientific language. You will find few cut and dry formulæ, few attempts at preserving a rigid scientific connotation; on the contrary, many paradoxical statements and much conflicting, but most impressive, imagery. But imagery is often a more potent vehicle than logic; and after all, in dealing with such a subject, it may be questioned whether its adoption is not, perhaps, the wiser plan. It would be difficult to convey, even with the expenditure of many words, a better presentment of ideas than is set forth in the following sentences:

"This world is like a dream, crowded with loves and hates; in its own time it shines like a reality, but on awakening it becomes unreal.

"This passing world shines as real, like the silver imagined in a pearl shell, as long as the Eternal is not known the secondless substance of all.

"In the real conscious Self, the all-pervading, everlasting pervader, all manifested things exist, as all bracelets exist in gold.

"In the presence of the five veils the pure Self seems to share their nature, like a crystal in the presence of blue tissues.

"The qualities of vestures, powers and works are attributed to



the spotless Self, through undiscernment, as blue to the pure sky.

"In the knowledge of the Self there is no need that it should be known by anything else. A light does not need another light; it shines of itself.

"Through the busy activity of the powers the Self seems busy; as the moon seems to course through the coursing clouds.

"The eye of wisdom beholds the ever-present consciousness, the Self; the eye of unwisdom beholds not, as the blind beholds not the shining sun."

And now we may gather up the threads of what has been said. We have seen that the whole extended world of nature, whatever may be its reality, is given to us as a veiled representation only. We do not question that reality; there is no warrant for any belief that it has no existence apart from our personal consciousness. But we affirm that whatever its reality may be, it is incognizable by the personal Ego. We learn further that the personal Ego is itself an illusion, and that in our innermost self, if anywhere, lies the key to knowledge. Recognizing the identity and non-separateness of that self with the Self of the universe, we find in the non-realization of that identity the *fons et origo* of all illusion.

It has been said that more than the realization of this non-separateness is needed. There must also be a deliberate effort to realize that the Self of the Universe is the self of man dwelling in the heart. And this is so. The one is too much of the nature of a mere theory, the other is an appeal to conscious effort, and indicates more fully the real position to which man should aspire.

Having, therefore, arrived at this result, that the origin of all illusion has for its starting point the non-realization of identity, we might attempt to find a cause for this. But to this no answer can be returned. We do but abuse our organ of causality if we attempt to make it penetrate a region for which and where it is no longer available.

Equally futile is it to seek for any one definition of Mâyâ which would satisfy the requirement of a definition in the scientific sense of the word. It is said to be in its totality the limitative counterpart of Brahman. "The limitations of the illimitable Brahman are derived

from this limitative counterpart—its limitation through which it manifests itself as God and man and animal and plant and so forth. It is through this union from before all time with this inexplicable illusion that the one and only Self presents itself in the endless plurality and diversity of transient deities, of migrating spirits, and of the world through which they migrate. It is through this union that the one and only Self is present in every creature, as the one and the same sun is mirrored in countless sheets of water.”

Perhaps the nearest approach to any definition was that given by Shankarâchârya. “Mâyâ,” he says, “or the world-glamour, is she who dwells in the bosom of the Eternal; she who is the very self of substance, force, and space.” This is of course of the nature of a paraphrase rather than a definition, but it is doubtful if we shall get much further. Only those who are beyond the reach of all illusion can discern that essential negation; only those who are free from its attraction can tell whence it arose, or what may be the inscrutable purpose which it is designed to serve.

M. U. MOORE.

## HELENA PETROVNA BLAVATSKY.

*(Continued from Vol. XV., p. 477.)*

ONCE in Europe, H. P. Blavatsky was besieged with invitations. All the Theosophists in London, in Paris, and her friends in all countries wanted to have her; but her idea was to see her own nearest relatives, and to this end, after resting at Nice at the house of the Duchesse de Pomar (Lady Caithness), President of the Eastern and Western Branch of the Theosophical Society in Paris, she settled down in Paris in a small flat, which she took in order to be able to receive my aunt and myself under her own roof, knowing that we should not care to accept any other hospitality. Harassed by the curious and by reporters, more than by friends or those seriously interested in her teachings, she went away and spent a fortnight in the country, accepting the invitation of M. and Mme. d'Adhémar, who owned a charming villa near Enghien. In LUCIFER (the magazine since founded by H. P. Blavatsky in London) for July, 1891, I find a delightful letter from Countess d'Adhémar, giving her reminiscences of the musical phenomena produced by Madame Blavatsky during this visit, in the presence of several persons.

I regret that the limits of this article preclude my quoting at length this letter, and also many others, which would doubtless be more convincing to my readers than the depositions of a sister. I hope, however, to be able to do so at some future date, if only in order to undeceive the public regarding the lying accusations brought against Madame Blavatsky by evilly disposed persons, old pupils for the most part, who, finding their hopes of some immediate miraculous results disappointed, became her bitter enemies.

There were always enough and to spare of foolish people, who expected to receive occult gifts for the asking, and of mercenary folk who were ready to lend their aid and encouragement to H. P.

Blavatsky in exchange for larger or smaller sums of money. As soon as these saw that she had neither the means nor the desire to pay them, either in ready cash or in occult powers conferred on them, they lost no time in becoming her deadly and too often unprincipled opponents.

I passed six weeks, in the spring of 1884, at Paris with my sister. She was all that time surrounded with crowds of people ; not only those who had come from America, from England and from Germany, expressly to see her and to talk with her business connected with Theosophy, but also with numbers of Parisians interested in the teachings and particularly in the phenomena, who constantly assailed her.

The Theosophical Society in Europe was then in its infancy. Even in London there were not more than a score of sincere and working members devoted to the cause ; in Germany there was not even one branch duly organised ; in Paris, there were indeed two Lodges, but they did not between them comprise a membership of more than twenty or thirty, while the "mother branches of New York and of Adyar" were constantly being split up by dissensions among their members, which did not promise well for their future prosperity. Amongst those, however, who were constant visitors at our house, 46, Rue Notre-Dame-des-Champs, were several of eminence. I remember seeing there many *sarant's*, doctors of medicine, and of other sciences, magnetisers and clairvoyants, and a number of women more or less acquainted with literature and the abstract sciences, among these many of our compatriots of both sexes. Among those whose names I remember, were C. Flammarion, Leymarie, de Baissac, Richet, Evette the magnetiser, the pupil and friend of Baron Dupotet, and M. Vsevolod Solovioff, the Russian author, one of the most constant visitors and ever full of protestations of his devotion to the cause and person of Madame Blavatsky. Among the ladies were the Duchesse de Pomar, the Comtesse d'Adhémar, Madame de Barreau, Madame de Morsier, Mdle. de Glinka and many others, French, Russian, English and American.

Colonel Olcott and Mr. Judge, the latter having arrived from New York, told us endless stories of the most wonderful phenomena of which they had been witnesses ; we, however, saw none except

such as had to do with psychology, with the exception of, on one or two occasions, hearing harmonious sounds, produced at will by Helena Petrovna; again, on one occasion not only was a sealed letter psychometrically read, but, having drawn in red pencil an arrow and a theosophical star on a sheet of paper, she caused the same marks to appear on an indicated place of the sealed letter, which was contained in an envelope and folded in four. This was vouched for by the signature of six or seven witnesses, amongst them M. Solovioff, who described what happened in the Russian journal *Rébus*, under date of 1st July, 1884, and under the title of "Interesting Phenomena." There was also another, which I myself described at the time. It was the sudden appearance and equally sudden disappearance—without the least trace being left of it—of a Russian newspaper article, published at Odessa, three days before it appeared in the scrap-book of my sister, in which it was her custom to insert all that was published referring to her. That same morning we had all read this article with great astonishment (for the letters from Odessa to Paris took from four to five days to reach us) and that same evening not the smallest vestige of it remained in the book, which was a bound one and of which the pages were numbered. The disappearance of the article in question had not interrupted the series of consecutive numbers. With the exception of these two palpable facts, material phenomena, so to speak, I never—so far as my memory serves me—saw her produce any other than psychological phenomena, such as clairvoyance, psychometry and clairaudience. For my own part I never received any letters from the Adepts and I never perceived nor did I have the chance to see, as many others had, any apparition—neither lights nor letters falling from the skies. I do not contest their depositions—far from that! I am quite ready to believe them, for, so far as I see, no one has a right to contest the belief of others from the sole standpoint of ignorance or his want of perception; but I cannot put forward anything except what occurred in my own experience.

That, however, should not prevent my repeating the experiences of others, more fortunate or more endowed than myself, which they have related to me. It would be impossible, however, to relate all the stories told by the nearest disciples of my sister, and it is needless to do so, for all the Theosophical journals have told and retold



those to which Messrs. Sinnett, Olcott, Judge, and many others bore witness; but I will quote the testimony of one who has not been hitherto reported in the English or French press. I allude to the remarkable phenomena which M. Vs. Solovioff has described in many letters.

After staying with my sister, in the month of September that same year, at Elberfeld, whither he went to see her, he wrote me a long letter about an interview which the Mahâtmâ Morya had granted him, and also of the visions which he had experienced previous to the appearance of this great Adept. I will not describe what took place in detail, for he sent an account to the *Journal of the Society for Psychical Research* in London; this, however, is what he wrote to me in reply to my questions as to the authenticity of this apparition, on November 21st, 1885.

"Here again is a fact. I received (at Würtzburg) at the same time, to the great jealousy of all the Theosophists, an autograph letter from Mahâtmâ Koot-Hoomi, written in Russian. I was not the least astonished when I found this letter lying precisely in the book I held in my hand. I had a presentiment it would be so. I knew it beforehand! What did astonish me, however, was that in it he spoke clearly and shortly of the very things we were discussing at the moment. In it I found a precise reply to my question of the moment before, although I was standing apart, and no one had approached me. Even if anyone had been able to insert the letter in the book, the individual who did so must have been able to control my thoughts, and cause me to pronounce the words I had spoken, for me to have found in it an exact reply. I have often observed the same phenomena in my own case and in that of others."

The occult powers of Madame Blavatsky were, without doubt, great. Nevertheless no one, so far as I know, has ever attributed her faculties to hypnotic suggestion, as M. Solovioff seems to imply. Besides which, his hypothesis will not stand criticism, for many times the letters from the Mahâtmâs and from Madame Blavatsky have been submitted to the inspection of experts, who have always pronounced the handwritings to be different. In addition to which, M. Solovioff has not been the only one to receive such letters under precisely similar conditions. Dr. Hübbe Schleiden, editor of *The*

*Sphinx*, and many others who can prove it, have received their letters in the *absence* of Madame Blavatsky.

Returning to the testimony of M. Solovioff. He finishes his letter of 21st November with these words: "When her life ends, a life which, I am convinced, is only kept going by some magic power, I shall mourn all my life for this unhappy and remarkable woman." Indeed he might well say so, he who more than any other had had proof of her remarkable powers! Here are a few lines from another letter of his, written on December 22nd, 1884, at a time when my sister had been already in India for two months, and he was living in Paris.

"My dinner finished, I went to look for a cigar in my room. I went upstairs, opened my door, lit my candle . . . what did I see? Your sister, Helena Petrovna, in her black morning gown. She made me a bow, smiled and said, 'Here I am!' and disappeared. What is the meaning of it?"

As a matter of fact, it signified nothing at all serious. My sister merely wanted once for all to return, in her astral body, the frequent visits that M. Solovioff had at various times paid to her at Paris, Elberfeld, and at Würtzburg, in the flesh.

We left Paris on the same day in the month of June, I and my aunt N. A. Fadéew for Odessa, Madame Blavatsky for London, whither she was urgently invited. She was there fully occupied in endeavouring to establish a permanent branch of the Society, under the presidency of Mr. Sinnett, and, although never out of pain, devoted much time to those who came to see her out of curiosity, and to social life. From the first she was fêted and met with adulation. On her behalf they organised large meetings and conversaziones. At one of these, nearly one thousand persons were present at Princes' Hall, and more than three hundred persons were introduced to her. Among those who thus took notice of her were Professor Crookes, Lord Cross, Minister for India, and her friend and countrywoman Madame Olga Aleksévna Novikoff. Sinnett made a fine speech, in which he praised to the skies the energy and wisdom of Madame Blavatsky, the unceasing work of Colonel Olcott and the beautiful humanitarian and moral principles which formed the basis of their teachings. Unfortunately the health of H. P. Blavatsky was not equal to supporting the strain of her incessant

work, together with the calls of society, coupled with the emotion caused by the receipt of bad news from Madras. I allude to the well-known conspiracy of her late servants, the carpenter Coulomb and his wife, who sold forged letters to the Journal of the Christian College of Madras, the sworn enemy of the T. S. and above all of its Foundress, and who, in the absence of the masters from Adyar, set to work to make, in Madame Blavatsky's room, hidden doors and cupboards with false backs, which she could never have ordered, for even if she had wished to deceive her visitors by such means, she would not have been so mad as to have her secret arrangements carried out in her absence. All these made-up stories, well paid for by her adversaries, led to the sad history of the exposé "of the frauds of Madame Blavatsky, the greatest impostor of the age," to quote the words of the report of the Psychical Society of London. This report has been over and over again shown to be false in its details, by many different individuals, who, being deeply versed in occultism and in the Theosophical teachings, went and diligently investigated the affair on the spot; but scandalous stories, especially those which are accusations, are very difficult to uproot. It is quite clear that the assertions of the Psychical Society—translated as they were into all languages—will serve, for a long time to come, as weapons in the hands of enemies of Madame Blavatsky, while the refutations of her devoted disciples, far better acquainted with all the details of the conspiracy, will remain in a great measure powerless owing to their want of publicity, appearing as they did in Theosophical journals, very little read by the outside public.

I have, in my port-folio, a whole series of articles written by friends of Madame Blavatsky in her favour, which no Russian journal would publish, for fear of polemics. In reply to an allusion in the *Novoie Vremia* to this very report of the Psychical Research Society—a score of members of the Theosophical Society in London, who had got to the bottom of the whole intrigue, sent a collective address to the editor, but this address never saw the light of day, and the defamatory article continued to appear in the paper, all founded on the calumnies of the Psychical Society.

The malevolence of the "Christian College" went so far as to affirm that "H. P. Blavatsky would never dare to return to India, for not only had she extorted money from her dupes, but had also

stolen the cash-box of her own Theosophical Society." She! who had ruined her health in her efforts for the Society! She! who had given up all her fortune, her life, and her soul for it! This one statement alone from a so-called "Christian" journal proves the perfidy of her adversaries.

She hastened to leave for India, if only to give the lie to her persecutors. At Ceylon and even at Madras itself she met with a splendid reception. The students of the Madras Colleges presented her with a most flattering address, signed by eight hundred people. Certainly it was a most eloquent demonstration, and it consoled her not a little for her bitter vexations.

Still the storm grew. When Helena Petrovna took possession of her room at Adyar, she gave vent to cries of indignation, which caused her travelling companions, Mr. and Mrs. Cooper-Oakley, to hurry to the spot; it was the sight of the strange handiwork of the carpenter Coulomb which had struck her with stupefaction. (Mrs. Cooper-Oakley has described this scene and what followed, in her article, telling of their journey from London to Madras, in *LUCIFER*, of June, 1891). In a word, her enemies had done so much and so well that she fell ill and came near dying. This time her recovery was really miraculous, and all the witnesses have testified to it. In the evening her doctor left her dying, but when he returned in the morning, merely for the purpose of certifying to her death, he found her breakfasting on a cup of milk. The doctor could hardly believe his eyes. All she said to him was, "It is because you have no belief in the powers of our Masters."

The immediate danger had passed, but, nevertheless, she was so weak that they were obliged to carry her in an invalid chair and have her hoisted, almost unconscious, on board a steamer leaving for Italy, all the doctors being agreed that the approaching hot weather would be inevitably fatal to her.

VERA PETROVNA JELIHOVSKY.

(*To be concluded.*)

*Our best thanks are due to the Editor of the Nouvelle Revue, for permission to translate this Biographical Essay.—EDS.*



## ANCIENT WISDOM AND MODERN SCIENCE.

ARE the results of modern physiographical research in conformity with Theosophical teaching? Is it possible by a co-ordination of the data at present available to harmonise ancient esoteric philosophy with modern scientific research?

To those of us whose studies are carried on 'neath Austral skies, the determination of the present physiographic features of the Australian continental area, and its relations to the past—as evidenced in its flora and fauna—present a fascinating subject for contemplation.

With an almost unique marsupalian type of animals, whose early origin appears shrouded in the dim vastness of the geologic past, during the middle or mesozoic age of the world; with characteristic forms of plant life, both fossil and recent, all demanding attention from the student of physiography, it is not to be wondered at if such theories as those based upon the assumption of the permanence of existing oceanic areas during past time will not account for the geographical distribution of plant and animal life in Australia; that the student should seek other than the recognised sources of information for an explanation of the phenomena with which he has become familiar.

That the last word has not yet been said on the origin and distribution of the existing flora and fauna of the Australian continent, in relation to fossil floras and faunas, is only too evident, and—notwithstanding the glamour of intellectual and scientific culture which surrounds the names of many who seek to lead the popular view by an appeal to possibilities based on a study of natural history alone—it is only by a wider range of study, which shall embrace both physical and psychical conditions, that a satisfactory explanation can be given.

Attempts to trace out affinities on the assumption that the present



oceanic areas—such as the Indian and Southern—were always as they are now, only makes confusion worse confounded, and the view that insular floras and faunas had their origin or centres of creation in the areas where they now occur, is by no means admissible or capable of proof.

On the contrary, new facts are being constantly brought to light, when we study insular floras and faunas in relation to their fossil forms, which demand land surfaces other than those which now exist, and this apart from the changing orographic features, due to meteorological conditions; it is unquestionable that many areas occupied by mountain chains were areas of sedimentation, and that our apparently stable earth's crust is really in a condition of quivering instability, emergences and submergences of the land surface going on continuously, but varying as to rapidity, or as to periods of repose, in different parts of the earth's surface. For instance, it is known that the earth-tremors and slight earthquake shocks frequently felt along the South-east Australian coast, indicate a seismic centre in the Southern Ocean, to the South-east, where in all probability a portion of the ocean floor is being depressed, and that each line of emergence of the shock, or seismic wave against the land surface, sets up a strain which marks a line of faulting in the strata.

This oscillation of the apparently stable or solid crust of the earth is continuous and persistent. There is therefore no *a priori* impossibility in oceanic areas replacing continental land-surfaces, as proofs are numerous that the converse of this has taken place.

Now if we try to understand all the existing species of plants and animals in Australia, Southern India, and Africa, as the lineal descendants of pre-historic forms flourishing on these land areas, we will be met with overwhelming difficulties, which no apparent climatic vicissitudes will explain, or any of the known methods of migration or geographical distribution. On the other hand, if we take our clue from the teachings of the Wisdom Religion, and suppose a lost continental area, existing in Mesozoic and right down to Miocene tertiary times, over the area where now rolls the waters of the Indian and part of the Southern Ocean, the way is made clear for co-ordinating the factors of the evolution of plant and animal life as they exist in these now separated continental areas.

In a recent official publication (*Geology of India*, Oldham, 2nd ed., p. 209), we find the following statement, which has a direct bearing on the problem of Lemuria :

"A comparison of the South African and Indian Gondivana floras is of less importance and interest from the point of view of establishing their homotaxis, than as indicating a *former distribution of land and sea very different from what now exists*. Naturalists before now have appealed to a former land area stretching across what is now the Indian Ocean to explain certain relationships between the living fauna of the Indian Peninsula on the one hand, and South Africa and Madagascar on the other, and the name 'Lemuria,' which has been given to the supposititious continent, is familiar to many."

At p. 211 the following pregnant remarks are made :

"We see then that throughout the latter part of the Palæozoic and *the whole of the Mesozoic* era there was a continuous stretch of dry land over what is now the Indian Ocean, *which finally broke up and sank beneath the sea in the Tertiary period.*"

Do Australian evidences lend support to the above statements ? If they do, some additional light will be shed on the problem of "Lemuria." Recent geological and palæontological researches in Eastern Australia, from Queensland through New South Wales and Victoria to South Australia, as to the character and life forms of the Mesozoic age, reveal a remarkable identity with the Indian and African floras. Quoting again from official sources (*Geological and Palæontological Relations of the Beds of Palæozoic Mesozoic Age of Eastern Australia*, Fustmantel, p. 181, etc.) we find it stated as to certain evidences of ice action towards the close of the carboniferous period in Australia, portions of India and Africa :

"When the conditions of ice action ceased, there appeared in Africa, India and (Australia) Victoria, New South Wales, a luxuriant flora of a *peculiar character*, which was, however, foreshadowed by a few forms in the lower coal measures of New South Wales. In this period falls the deposition of the Karoo formation in South Africa, the Gondivana system in India, Newcastle beds in New South Wales, etc., and Bacchus Marsh in Victoria, and so on—several of these deposits containing thick and important coal seams."

If we confine our attention to the co-relation of the Mesozoic

beds in Southern Australia (Victoria) we will find that they belong to the upper members of the series principally, and that they may be co-related as follows :—

European Equiva- lents	AUSTRALIA					INDIA		
	Queens- land	N. S. Wales	Victoria	Tasmania	New Zealand	S. Africa	Gondwana	Saltrange
Jurassic Oolitic	Ipswich Jura- triassic	Clarence River Series	Gippsland Cape Otway Wannen	Jerusalem Beds Uppercoal Measures	Jurassic	Utenhiage Stormberg Beds	Upper Gondwana [abalpur and Rajmahal]	Jurassic

A comparison of the floras of these areas reveals an identity and remarkable hemotaxial relations, as if formerly the results of an extensive and connected land-surface, where similar climatic conditions prevailed. Such genera as *Alaethopteres*, *Taemopteres*, *Sphenopteres* among Ferns; *Podlozamites*, etc., among Cycads; and *Baivia* *Albertea*, *Brachyphyllum*, *Pallysia* among Conifers; present in many instances specific characters at once striking and instructive. Can it be shown then, that the origin of the existing flora and fauna of such widely separated land-surfaces as Australia, India and Africa have had a common origin in a continental area now submerged, when the conditions were favourable to an exuberant vegetation? If this can be done, if the tangled threads of evidence can be unravelled, and modern science and ancient philosophy be made to harmonise, then will a distinct advance in knowledge be made, and some at present intricate problems in the origin and distribution of life forms be afforded a satisfactory solution in LEMURIA.

J. STIRLING.

*Melbourne.*

## UNPUBLISHED LETTERS OF ÉLIPHAS LÉVI.

TRANSLATED BY B. K.

*(Continued from Vol. XV., p. 424.)*

## CXXXIII.

THE earth is governed by the seven angels of heaven, and has as its own particular genius only Metatron or the chief of souls, who holds together in his hand the splendours of the seven stars, and who walks in the midst of the seven golden candlesticks.

The heart and the liver of the fish of Tobias represent love and anger. The liver must be burned and offered in sacrifice, but the heart, henceforth without gall and without violent desires, must be reserved, and no more is said of it, because it has become an eternal and mysterious power.

The years of the old Tobias are Kabalistic; five is the number of the priest, six is that of man; added together they give eleven, that of strength and the middle of the twenty-two letters, the letter Coph, whose hieroglyphic sign is a man trampling on a lion. Israel then, has been blinded by its own strength, which has turned into hardness and led it to despise living humanity in order to bury its own dead and mummify the precepts of Moses, rendered useless by vain traditions. The number sixty recalls the Jews to humanity, and then the anger, of which they have been the victims, will open their eyes, they will understand what the Greek text of the Gospels calls the philanthropy of the Saviour; *φιλανθρωπία*, the very word itself is there, so it is not the modern philosophers who have invented it.

Raguel means the shepherd of God, that is, the hidden pontiff who is the depositary of the true science. Gabelus means the Gentiles who have received in deposit the science of the ten golden numbers or the ten talents of Tobias—Israel, which should be found in all the mythologies of the ancient world.

## CXXXIV.

THE sacred septenary was represented in the Temple of Jerusalem by the golden candlestick, composed of seven branches with three cups on each branch, and terminating in a flower supporting a lamp. Each lamp and each flower was the image of the septenary, for each cup traversed by the stem was a binary. The stem was Jod, one and triple, and the cups were Hé, reproducing itself from world to world. In all there were twenty-one cups, the number of the sacred letters minus the Schin, which the candlestick as a whole represented three times.



Each of the holy letters had its place, and corresponded with the others according to the order of the ternary. For from flowers to flowers and cups to cups triangles

can be traced. The lamp at the summit corresponded to Kether, the next on the two sides to Chokmah, Binah, Geburah, Gedulah, Netsah and Hod. The central stem was Tiphereth and Jesod, indicating the three worlds of Asiah, Jezirath and Briah. The golden candlestick was thus in itself a complete and magnificent pantacle. Moses made but one such; Solomon had ten of them made to represent the entire science contained in each of the sephirothal numbers. These candlesticks were taken and melted when Jerusalem was captured by Nebuchad-netsar. New ones were made on the return from the Captivity, but they were far from having the magnificence of the old ones, if we are to judge from the one represented on the Arch of Titus, which most likely was sculptured from the original itself.

*November 23rd.*

## CXXXV.

ONE comes to seven by six, as six by one:—Necessity for the angel and for man to conquer freedom by effort; law of Creation—synthesis, analysis and synthesis.

Two comes to seven by five, as five by two;—Necessity of religion, which is the great autocracy of feeling and of faith, to justify the binary; redemption of the evil binary by the sacred pentagram—Jesus, Mary and the star.

Three attains to the septenary through four, as four through three.



Law of Creation—God necessitated by the world, as the world by God. Manifestation of the elect by the three-fold trial and of the triangle by the cross—universal analysis and synthesis of sounds, colours and perfumes. The figure of the philosophic sulphur, of the Emperor of the Tarot, and of the “pendu réparateur,” fire emerging from water, mystery of creation and of universal magnetism.

The two fractions of seven, three and four, acting, the one upon the other, give twelve, the number of movement and of life, as I have already pointed out to you.

Here we conclude our study of the septenary.

Remember, however, that the septenary is the entire Kabalah, and that we shall not cease to have it in view and to return to it, as it is the summary and synthesis of all things.

We have completed our first great Kabalistic week.

For you, friend and brother, this week must have been like the week of creation. First the light shone out, then the luminaries are shown distinct and the elements people themselves, *et vidit Deus universa quæ fecerat et crant valde bona ! Cantemus Domino gloriose enim magnificatus est !*

(CXXXVI deals with a personal question.)

#### CXXXVII.

I THOUGHT I had explained to you the mystery of the heart and the liver of the fish spoken of in the *Book of Tobit*, by telling you that religion seems to condemn the heart with the violent passions which trouble it and are represented by the liver. Says Horace :

*Libido sæviet circa jecur ulcerosum.*

But that ultimately the passions alone are condemned to the fire and the heart is saved. At any rate I intended to tell you this in one of my previous letters, but I cannot have explained myself in a sufficiently complete manner to satisfy your mind.

This substitution of the liver for the heart ought not to be explained in the text, for the offering of the heart being a trial, it must be entire, and one must not know what becomes of it. This heart lost in God, is one of the great mysteries of the redemption of souls. . . .

We have happily completed our first great week. Soon will come the second, and in the third all will be accomplished.

(*To be continued.*)

## THE CLASH OF OPINION.

### A COMMON-SENSE VIEW OF MR. JUDGE'S CIRCULAR OF NOVEMBER 3RD, 1894.

MR. JUDGE'S circular of November 3rd, 1894, to the members of the E. S. T., is now a public document, both because it has been published in full in the press of India and of England, and because it has been formally declared public by Mrs. Besant, the official head of that body outside of America. Hence there need be no hesitation in discussing it in public; and therefore, since much confusion seems to exist in many minds regarding the character of its contents, it may be desirable to put before our members some purely common-sense considerations bearing upon it, which, when clearly and plainly stated, may help to clear away some of that confusion.

The circular purports to be *by Master's direction*; and in it Mr. Judge repeats:—"I am bringing you a true message from the Masters"; "the Master says"; "I will now on the authority of the Master tell you"; and so on.

I. The first point to notice is the tone and spirit pervading the entire circular. What strikes one most on a first perusal, is the constant self-assertion and self-glorification to which Mr. Judge descends. He is constantly impressing upon us the greatness of his own insight, the infallibility of his own prevision, his own powers, his own merits, and, above all, the closeness and frequency of his intercourse with the Master. From beginning to end the whole circular reads as if its one purpose and object was to magnify Mr. Judge and to impress upon everybody his superlative greatness and his exclusive possession of access to the Master, and knowledge of His intentions and actions. And this circular claims to be written "by Master's direction" and invokes His authority on every page!

Is this claim consistent with such a spirit of self-assertion and self-glorification?

Never have we heard that any Disciple of the White Lodge has

used the Master's name to bolster up his own merits, or invoked that authority to exalt and glorify himself.

Never once did H.P.B., our revered Teacher, give out any letter or message from Master praising herself or magnifying her own powers and merits. Far otherwise; she made public only the passages in which He censured her, only the reproofs which He sent to her.

Humility, the complete absence of all self-assertion, of all attempt to impose his own authority, or to display the closeness of his own relations with the Master—these, from all times, in all Scripture, by all great Teachers, by all true Disciples, these have been held as the signs and tokens of the true Disciple of the Lords of Compassion.

The spirit pervading Mr. Judge's circular is the opposite of all these. It is the spirit of self-praise, of self-assertion. Surely such a spirit could never find entrance into a document inspired by the Master or really speaking to us with His authority?

Mr. Judge once used in my presence a phrase implying that the morality of Occultism was not "mere worldly morality." But surely the morality of the Masters must *include* all morality, even that of the ordinary world, though far transcending its loftiest conceptions. Now in the world, among quite ordinary people, it is not regarded as decent or right for a man to advertise himself, or trumpet forth his own merits or claims. Is it thinkable, then, that any Master of the White Lodge would cause a disciple of His own to do so? Surely to suppose such a thing for a moment lowers our ideal of the Master below the level of even ordinary good feeling and propriety?

II. The Master stands to us as the embodied ideal of the most perfect human conduct, duty and virtue. His methods *cannot* be such as honest, honourable men and women would scorn to adopt.

But on page 6 of his circular, Mr. Judge distinctly states that the Master employed *spies* to watch Prof. Chakravarti in America, and to report his actions to Mr. Judge.

Can one imagine a Master resorting to such methods and employing means which every man of honour would stigmatise as base and dishonourable?

### III. Take now another point.

In this circular Mr. Judge makes public an order, purporting to come from the Master, deposing Mrs. Besant from the position of Outer Head of the R. S. T., and making Mr. Judge himself sole Head thereof.

But the Master is a Master of Compassion, as well as of the Law

and of Justice; hence His every action will be instinct with both these qualities, and in the methods He adopts we shall find justice ever tempered by the truest and most compassionate mercy.

Now even Mr. Judge himself does not accuse Mrs. Besant of any wilful wrong-doing, of any disobedience, or of any conscious fault or failing which would render her unworthy to hear from the Master. Nor does he venture even to hint that it is ambition, vanity, love of power, or any selfish motive, which has influenced her action against himself. On the contrary, he throughout alleges that she is deluded, "has had herself no conscious evil intention," "is the victim of a plot by the Black Magicians," and so on.

In that case, would not the proper remedy be, not deposition, but the removal of the delusion? And in every case would not justice alone, to say nothing of mercy and compassion, demand from the Master, in dealing with an unselfish and devoted disciple, with one who had done no conscious wrong, committed no fault or act of disobedience, who had been absolutely free from any selfish motive or desire—would not simple justice demand that He should inform Mrs. Besant of her mistake or delusion directly and unmistakeably? And if He wished her to resign the Outer Headship of the E. S. T. would He not Himself have directly instructed her to do so, instead of simply deposing her through the mouth of Mr. Judge? Such a proceeding seems, to say the least, wholly inconsistent with any ideal we can form of the Master.

And even supposing that the delusion caused in Mrs. Besant by the Black Magicians was so dense that He could not reach or make her understand psychically or spiritually, would He not in any case, as a mere matter of common sense and fair dealing, have given her that order *independently of Mr. Judge*, independently, that is, of the very man who is and *was* under the very gravest suspicion of fabricating and falsifying messages purporting to come from the Master? Surely He could easily have transmitted the order to her direct, either through some chela on the physical plane, or if needful by the simple means of a letter through the post?

Is it not simply inconceivable that any being, in the very least corresponding to the ideal of a Master, would have failed to show at least this much of ordinary courtesy and consideration towards one whose only fault—even on Mr. Judge's own showing—was too great devotion to the Master and an involuntary error in the understanding of His wishes?

IV. Further, against the suggestion that Mrs. Besant was incap-



able or unworthy of receiving such an order direct, whether because she was under the influence of Black Magicians, or because she had departed from the path of her true Guru, as alleged by Mr. Judge on page 4, there stands the following fact:

*Subsequent* to the date on which Mrs. Besant wrote to Mr. Judge, privately informing him of her conviction that he had fabricated false messages from the Master and asking him to resign, but *before* her letter reached him—that is, in Jan. and Feb., 1894, at the very time when Mr. Judge *now* asserts that she was under the influence of the Black Magicians—Mr. Judge both wrote and cabled to Mrs. Besant in India urging her to take the sole Headship of the E. S. T., *because she had drawn so much closer to the Master and both heard from and saw Him.*

V. Again, consider the case of a man in ordinary life accused of misusing another person's name and handwriting. How much value should we, as common-sense people, attach to a letter from that person, coming *through the hands of the accused*, and purporting to exonerate him entirely and casting the blame on the shoulders of the very person who had brought against him the accusation in question?

In ordinary life we should simply laugh at such an attempt at self-justification and consider it a piece of bare-faced impudence. And how, in reality, does Mr. Judge's present circular differ from this? To me the cases seem exactly parallel, and I find it hard to imagine how any thinking man can regard them otherwise.

VI. To pass from Mrs. Besant to Prof. Chakravarti.

In January, 1894, Mr. Judge wrote to him, urging him most strongly to allow himself to be made President of the whole Theosophical Society, promising to arrange everything and to secure his election without any trouble to Prof. Chakravarti himself. The offer was, it is needless to say, unhesitatingly declined.

Now one of two things must be true. Either Mr. Judge then—in Jan., 1894—knew that Prof. Chakravarti was an agent of the Black Magicians, and in that case he deliberately, with his eyes open, offered to throw the whole T. S. into the hands of a Black Magician—an almost inconceivably vile and wicked action—or he did *not* know it. But in the latter case what becomes of all his claims to prevision, to inside knowledge, and that he was kept informed by the Master Himself step by step of everything that was going on?

Or will Mr. Judge say that this offer was a snare and not made in good faith at all? Will he say that it was a "test," a mere semblance of an offer, meant to delude? Will he assert that he made that delu-



sive offer—which so well assorts with the “spying” of which he speaks elsewhere—under “Master’s direction”?

But Mr. Judge may perhaps reply that, in January, 1894, when he made this offer, Prof. Chakravarti was not irretrievably committed to the side of the Black Magicians, and that there was still a chance of his recovering himself.

Against this there is the fact that in January, 1894, Mrs. Besant’s conviction as to Mr. Judge’s guilt was already fully formed and she had despatched her letter to him. Thus “the plot” had then already culminated and Mrs. Besant had been influenced so far as was necessary for the immediate purpose of making her take action against Mr. Judge. Hence Prof. Chakravarti had already done his work in that respect, a fact which is hardly consistent with the idea that he was then still a suitable person to preside over the destinies of the T. S.

Again, in a letter to Mrs. Besant, dated Nov. 5th, 1894, Mr. Judge states that Master: “Also told me the facts as to the ‘body of high chelas’ of Chakravarti, that they meet with him (C.) in the house at Allahabad in the night, and that you have been deluded by them in all that you have done since you went off the line of H. P. B.”

Mr. Judge here identifies, on Master’s authority, the “body of high chelas” whom he supposes to meet at Prof. Chakravarti’s house in Allahabad with those very Black Magicians who have been, he says, deluding Mrs. Besant and plotting against the T. S.

Now if these meetings of Black Magicians took place at his house, it is obvious that Prof. Chakravarti must have finally gone over to them. But he left Allahabad in February, 1894, and has not since resided there, except for a month last autumn. Hence, one of two alternatives. Either he was completely committed to the Black Magicians *before* that date (February, 1894) and they were meeting at his house at the very time when Mr. Judge offered to make him P.T.S., or else Mr. Judge had been simply misled by the fact that the Professor’s address continued to be at Allahabad, though his house had been vacated and he was himself moving about from place to place. Such a mistake would be quite natural in any one ignorant of the facts, but is hardly in keeping with Mr. Judge’s claim that the statement quoted was made to him by the Master.

The dilemma is this: Either Mr. Judge offered to make the Professor President of the T. S. at the very time when he was conspiring with Black Magicians against the T. S., or else these supposed meetings at the Professor’s house in Allahabad took place when the Professor was not in Allahabad at all and had vacated his house there.

VII. There are also some other general points which seem of importance in forming a common-sense judgment as to the validity of the claim that this circular emanates from the Master. And it is only that claim and the constantly recurring appeal to His authority which give even the smallest weight to this document. If it rests only on Mr. Judge's *ipse dixit*, and it is regarded as having only his authority behind it, I feel sure its statements would be received with the utter derision which they deserve.

In the first place, then, the circular itself is a violation of the very basis of the T. S., since it tends throughout to arouse racial antagonism and to set the West against the East, even resorting for that purpose to the base means of offering bribes to Western pride in the shape of the promised "College of Occultism" and the establishment of the West as the dominant race in occult knowledge as well as in material development. Thus Mr. Judge in this circular labours to frustrate—in the name of her Master—the chief object of H. P. B.'s life and work, the very purpose which she strove to accomplish with such unceasing devotion and self-sacrifice: the union of East and West.

Moreover, the circular also tends to create trouble in India itself by appealing to caste jealousies and arousing hostile feelings against the Brahmans as a class.

In passing, we may remark that this attack upon the Brahmans and the whole tone in which Mr. Judge speaks of them here are strangely at variance with his "Letter to the Brahmins" of 1893, wherein he specially invited their co-operation in helping the T. S.

Secondly, it violates one of the oldest rules of the T. S. constitution, which forbids one member to circulate slanders against his fellow members. For what worse slander could be imagined than charges of Black Magic which, on the outer plane, cannot be either proved or disproved by an appeal to ordinary evidence?

And this deliberate violation of the T. S. rules is only made worse by the fact that the attempt was made to circulate these slanders under cover of the E. S. T. Pledge of Secrecy; so that, but for a breach of faith, their very existence might have remained unknown to one of the persons thus attacked.

In conclusion, a word may be in place as regards Mrs. Besant's attitude last July. Some people seem to have interpreted her gentleness of language, her forgiving spirit and compassion, her readiness to put herself as far as possible in the wrong and to accept to the full any blame that might be cast upon her—some have taken this attitude of hers to mean that she was not fully convinced of Mr. Judge's guilt,

that her own mind wavered, and that she was not perfectly certain of the truth of the charges which she was bringing against him.

But this is not the fact. In judging of her attitude it must be remembered that, having appealed to a Judicial Committee, Mrs. Besant was bound to its decision—even on a technical point. Therefore, in fairness and honour, she could not put before the public, with all the weight which her name carries with it, especially in England, the very worst of her own convictions regarding Mr. Judge; convictions which she was debarred by the decision of the Committee from supporting with the evidence in her hands, and which therefore, before the public, must have rested upon her bare assertion alone.

Hence Mrs. Besant judged—rightly or wrongly—that she could only speak her own convictions to the public upon the one point by which the public had been really affected, viz., the letters which she had mentioned in her Hall of Science lecture. And with regard to these, she did make a most unequivocal and plain-spoken declaration in her “Statement” appended to the Neutrality pamphlet, which was published in *LUCIFER* and *The Theosophist*, and sent to every member of the T. S. individually as well as to all the London newspapers.

Further, it must be borne in mind that Mrs. Besant is a servant of the Law of Compassion, that her duty is ever and always to exercise gentleness and forgiveness, to bear the burdens of others to the utmost, and to make it as easy as possible for one who has gone astray to retrace his steps.

Hers is not the duty of condemnation; that belongs to the Law. Hers is not the task of inflicting punishment, nor of using the bitter weapons of anger and indignation.

Herein lies the clue to her attitude last July; and if one studies her statement published at the time, no doubt will remain in the mind of a careful reader that her conviction of Mr. Judge's guilt was absolute and complete, that in this she never wavered, but felt herself absolutely certain of the truth of the charges she had brought forward and of the complete sufficiency of the evidence in her hands to establish them conclusively.

Had she for a moment doubted her position, she would have joyfully said so, for who ever knew Annie Besant cowardly in proclaiming the truth, above all when by so doing she could clear from suspicion a friend and colleague?

BERTRAM KEIGHTLEY.

144, MADISON AVENUE,  
NEW YORK,  
*January 25th, 1895.*

*To the Editor of LUCIFER.*

SIR,—A long and sustained attack has been made on me, and charges have been brought forward by Mrs. Besant, and in *The Westminster Gazette*, which it is thought I should reply to more fully than I have as yet. A very good and decisive reason exists for my not making that full reply and explanation, and it is time Theosophists should know it. It is as follows:

I have not been furnished with copies of the documentary evidence by which the charges are said to be supported. These documents—being letters written by myself, and some of them ten years old—have been in the possession of Mrs. Besant from about February, 1894, to July 19th, 1894, and open enemies of mine have been allowed to make copies of them, and also to take facsimiles, but they have been kept from me, although I have demanded and should have them. It must be obvious to all fair-minded persons that it is impossible for me to make a full and definite reply to the charges without having certified copies of those documents.

I arrived in London, July 4th, 1894, and constantly, each day, asked for the copies and for an inspection of the papers. Mrs. Besant promised both, but never performed her promise. The proceedings and the Convention closed July 13th, and for six days thereafter I daily asked for the copies and inspection, getting the same promise with the same failure, until July 19th, when I peremptorily demanded them. Mrs. Besant then said she had just given them to Colonel Olcott, to whom I at once applied. He said he had sent them all to India. I at once told this to Mrs. Besant, saying I would give the facts to the daily papers, whereupon she went to Colonel Olcott, who said he had made a mistake, as they were in his box. He then—I being in a hurry to leave from Liverpool on the 21st—let me hastily see the papers in Dr. Buck's presence, promising to send me copies. I had time to copy only two or three short letters. He has never fulfilled that promise. These facts the members should know, as they ought, at last, to understand the animus under the prosecution. I shall not reply until I have full, certified copies. It would seem that I am in this matter entitled to as much opportunity and consideration as my open enemies have had.—Yours,

WILLIAM Q. JUDGE.



[I have answered a similar letter of Mr. Judge in *The Vahan* for March, and as Mr. Old's letter which follows disposes of the main point, I shall not repeat my answer, as space must be economised.—G. R. S. M.]

*To the Editor of LUCIFER.*

In the February issue of *The Irish Theosophist*, there appears a letter from Mr. Judge in which he claims, under the head of "Charges against Mr. William Q. Judge," that he "has never been furnished with copies of the documentary evidence by which the charges are said to be supported." He further says, "open enemies of mine have been allowed to make copies of them and also to take facsimiles;" and again, that these facts reveal "an animus under the prosecution."

I beg to show, briefly, that these statements are utterly false, and that Mr. Judge is the first person who has ever imputed to Mrs. Besant "the lie direct."

In *Light* of February 16th, 1895, Mr. Thos. Williams, writing in reply to Mr. H. T. Edge's accusations of suppressed evidence in regard to the documents, states that "Mrs. Besant sent to Mr. Judge in New York, before he came to England for the Judicial Enquiry, an exact copy of the whole statement she was going to make before the Judicial Committee, *including a copy of every document she was going to use*, and of every argument she was going to employ."

Not content with this exceptional consideration at Mrs. Besant's hands, it would appear that Mr. Judge's request extended to the entire handing over to him of *the original documents*, not copies merely.

Refer now to Mrs. Besant's speech at Adyar, December, 1894, upon the question, "Should Mr. Judge resign?" (*LUCIFER*, p. 454, *et seq.*) She says (p. 456), "My only deviation from the legal action was this—that I sent a complete copy of the whole statement that I proposed to make, to Mr. Judge; that, I knew, was outside the legal duty, but I did it in order that the case might be met upon its merits, that he might know everything I was going to say, *every document I was going to use*, and every argument I was going to employ."

And now let Mr. Judge speak for himself, as he spoke before the loophole of "documentary evidence" presented itself. Replying to *The Westminster Gazette*, December 8th and 10th, 1894, he says, "I have never denied I gave Mrs. Besant messages from the Masters. I did so. They were from the Masters." Again: "I have not admitted her contention" (that he wrote them himself), "I have simply said they were from the Master." . . . "One of these messages told her not to go



to India that year." So far in regard to the messages to Mrs. Besant. He adds: "The other messages were of a personal nature. *They were all true and good.*"

Finally, he challenges the credence of these missives in the following words: "Those who think these messages were not from the Master are welcome to doubt it, as far as I am concerned, for I know the naturalness of that doubt."

And yet here we find the man who now affirms that he has not seen the documents or even copies of them, loudly asserting his knowledge of their genuineness. For observe, if any one of the said "messages" to Mrs. Besant is included in the documentary evidence, all the rest goes along with it; for it is on all fours with every other "document" or "message" which is either written in the same script, bears the same seal impression, or is connected with Mr. Judge—with or without his recognition—as being transmitted in the course of his personal correspondence, or produced when he was present. Whoever produced one of these missives, produced all; and as Mr. Judge has covered with his acknowledgment those sent to Mrs. Besant, he has, under evidence, acknowledged the rest.

That his open enemies have been allowed to make copies of the documents, is false. I am the only person who holds certified copies of the documents. I was not *allowed* to take such copies; I secured such in self-defence at the time of my handing over the originals to Mrs. Besant; for it must be remembered that I had already brought charges against Mr. Judge, which at that date I had not had an opportunity of proving, and I was determined that if the charges were preferred, the evidence, so far as I held it, should go along with them, as is only just and right.

As to the "animus underlying the prosecution," it must be quite evident to all impartial readers that nothing but the greatest consideration has been shown to Mr. Judge by all his old colleagues; and that he should accuse Mrs. Besant of propagating a falsehood in regard to the "copies of documentary evidence," and that he should assume a *motive* for the "prosecution," as he calls it, other than that of devotion to principles of truth and honesty, is only another instance of the manner in which a man may proceed by easy steps down the gradient of a miserable self-condemnation.—Sincerely,

WALTER R. OLD.

NEW YORK,  
*February 4th, 1895.*

MY DEAR LUCIFER,—Your constituents have expressed themselves pro and con about Mr. Judge, and what might or might not be done with regard to the re-opening of the charges which were officially disposed of by the Council convened for that purpose in July last.

The attitude of the members of the T. S. in America, as far as has been ascertained and expressed, is decidedly and absolutely averse to a spirit of further prosecution. The charges cannot be proved nor disproved.

Mr. Judge has stated that they were false; our belief in his integrity is unquestioned, his character and record being beyond reproach—we will not consent to the re-opening of the charges nor to his resigning the office of Vice-President so long as the Society shall hold together.

To us it is disheartening to see displayed the hatred, unbrotherliness, littleness, and envy against the ablest, noblest, and the most successful worker in the Theosophical Society.

All that the T. S. has accomplished in this country has been inaugurated by Mr. Judge, and a mighty sweep of public interest it is that has been aroused by the ideas of Theosophy. We are determined to work on unremittingly on the foundation now built, to support our approved leader in his work, and trust to the good sense of the truly devoted that Harmony for the furtherance of our noble cause may be preserved.

Very sincerely yours,

E. AUG. NERESHEIMER.

[There is already a number of members of the American Section who are strongly opposed to the policy of obscurantism advocated above, and there will be a larger number as time goes on, and the members learn the real state of affairs. It is not true that those who are desirous to preserve the honour of the Society are animated by personal hatred and the rest; but time will prove this.—G. R. S. M.]

*To the Editor of LUCIFER.*

3, UPPER ELY PLACE, DUBLIN.

*February 16th, 1895.*

I observe that Mrs. Besant in LUCIFER, February issue, refers to the letter from a Master published in vol. ix, p. 5. She seems to imply that the ethical principle on which the defence of Mr. Judge was based is contradicted by the teaching of the Master. I read the letter and thought of Blake's lines:—

Thy heaven doors are my hell-gates.  
Both read the same book day and night,  
But you read black where I read white."

Here are the Master's words. To my mind the meaning is clear, unmistakably clear:—

"The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves."

Here, too, is a clearly-defined principle:—

"*As an association* it has not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers, or the printed words of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. *No Theosophist should blame a brother, whether within or outside of the Association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist.*"

These are grand words, and *they are not qualified*. May I also quote some words which Mrs. Besant once uttered in a more generous spirit than that which prompted her to call upon Mr. Judge for an explanation and defence. In LUCIFER, vol. v, p. 52, she is reported thus:—

"It is one of the rules of Theosophy that you must not use your power merely to defend yourself. (Laughter.) Permit me to say there is nothing laughable in that. You may not have the courage to do it, you may not have the heroism, but there is nothing greater than those who can stand attack, and remain silent under it. (Loud applause.)"

These words rang in my heart when I read them first. They need no comment of mine to show their application to-day. It is well in the midst of adventure and battle to recall forgotten wisdom and ideals which gave us early inspiration. I hope that it is not too much to ask that these words be again reprinted. Perhaps at the third call some may be aroused to question themselves, for the great principles of freedom and brotherhood are now before them, to choose or to reject.—  
Fraternally,

GEO. W. RUSSELL.

[Mr. Judge *has* used his power to defend himself; and that is just the trouble. He is defending himself by every means in his power except the only really legitimate course of frankly meeting the charges. —G. R. S. M.]

*To the Editor of LUCIFER.*

SIR,—A wild clamour is, at the present time, being raised by Mr. W. Q. Judge's party in England, to the effect that all desire for the investigation of the charges made against him is unbrotherly and uncharitable. It is said that there is no evidence to support these charges, and while every insistence for charity and kindness is used on behalf of Mr. W. Q. Judge, those of his friends who are most prominent with pen and speech on the subject themselves sin against the code of ethics, the exercise of which they so loudly claim on his behalf.

Do they not, for instance, believe blindly, and without a shadow of evidence, in the charges made by Mr. W. Q. Judge, in his circular of November 3rd, 1893, against Prof. G. N. Chakravarti?

In this circular we find not only is charity forgotten, but also the most elementary laws of courtesy. Here is a gentleman—of high reputation, who holds a most honourable post under the Government of India, not by any means an unknown adventurer—invited by the American Section to represent the Indian Section at the "Congress of Religions" in Chicago. During the time that he is an apparently honoured guest he is being watched by spies, who take reports of him to Mr. W. Q. Judge, who charges him with ambition, plotting, and of being an agent of the dark powers. Mr. Chakravarti, with others, is accused of guiding Mrs. Besant to try psychic experiments on members in Europe.

I claim that such statements are an infringement of even the ordinary laws of courtesy to a guest, and that those who raise the cry of charity on behalf of Mr. W. Q. Judge, should be the first to disbelieve in the charges made against Mr. G. N. Chakravarti, especially when there is not a shadow of evidence adduced, and the whole fabrication rests upon the unsupported statement of one individual.

Take another example, the anonymous attack on Annie Besant by our young friend Mr. E. T. Hargrove, under the pseudonym of "Che-Yew-Tsang." Here we have a young man, who has not yet won his spurs in the battle-field of life, attacking a woman, who, for twenty years, has worked for the human race. Worked and suffered in a way that no other member of the Theosophical Society can claim to have



done. For Humanity can be helped outside of our body, just as well as within.

Mr. Hargrove charges Mrs. Besant with "confusion of mind," and contradiction; apparently he has overlooked the strange and far more flagrant contradictions in Mr. W. Q. Judge's statements. I will cite one as an illustration.

In a circular sent out in March, 1894, p. 2, para. 2, Mr. W. Q. Judge, in writing of his relation to the Theosophical Society, says, "I have been elected to succeed Colonel Olcott as President of the Society and have been officially declared his successor by him." This is a fact, and Mr. W. Q. Judge tried to have this fact embodied in the Constitution of the Society.

But in his circular of November 3rd, 1894, we find the following contradiction, p. 8. "She (Annie Besant) wrote to me that I must 'resign the office of successor to the Presidency,' the hint being that this was one of the things Master wanted me to do. *The fact was I had no such office and there was no such thing to resign*, the Master knew it and hence he never ordered it," yet on p. 9, Mr. Judge proceeds to say, "I drew up under Master's direction my circular on the charges in March, 1894." Are these contradictions then from a Master? They are bad enough in Mr. Judge, but it is a shocking degradation of sacred names and high ideals to make such contradictions on authority from such a source. Both cannot be true, and to quote Mr. E. T. Hargrove's words from the *Forgotten Pledge* pamphlet, "such confusion of mind is appalling."

Mr. Hargrove, on p. 4 of his pamphlet, writes: "Whilst this scheming and plotting was going on, and the future man-hunt was being skilfully planned, was the accused informed by his fellow-worker?" Here the writer rises in holy wrath, but he forgets the "scheming and plotting" that had taken place in America about Mr. G. N. Chakravarti, for Mr. Judge's statement on p. 6 runs as follows: "He was personally watched by agents of the Masters scattered through the country, unknown to him, who reported to me." We might ask, like Mr. Hargrove, "Was the accused informed?" No, Mr. G. N. Chakravarti was not informed of this espionage, and we have yet to learn that the Great Ones who lead the human race take upon themselves the methods of Scotland Yard. As to Annie Besant "scheming or plotting," it is too absurd and needs an unbalanced brain to conceive such a thing possible.

I have heard it said that Mr. Judge has helped the European Section. But those who make this claim have omitted to say that



after Annie Besant had aided the American Section with her lectures, she left over £500 with Mr. W. Q. Judge for the benefit of that section.

One of Mr. Judge's party, writing to a newspaper a short while since, spoke of Annie Besant as a "baby occultist," and this argument is in great favour among Mr. Judge's defenders. Mr. E. T. Hargrove must then, according to this theory, be in the embryonic stage, for he joined some three years after Mrs. Besant. Fortunately the time of entering the Society is not the measure of any one's knowledge or growth in occultism. Later on in the *Forgotten Pledge* we find another attack on Mr. Chakravarti; on p. 11, the author writes, "I say that if Mr. Judge resigns you will at once have one put in his place who is bound to this Brahmin of a different line."

Apparently Mr. Judge does not inform his colleagues of his own plans, for we find that Mr. Bertram Keightley quotes from a letter of Mr. Judge to Mr. Chakravarti of January 7th, 1894, in which he offers to help in making "this Brahmin of a different line," the President of the Society, thus ousting Colonel Olcott from his post. Needless to say this offer was promptly refused.

But how about the "agents" who watched Mr. Chakravarti in September, 1893? Surely their reports must have been delivered to Mr. Judge before January 7th, 1894? Here we face an extraordinary tangle, either those who watched Mr. Chakravarti did not report on him until Mr. Judge heard of the commencement of proceedings against him, or they did so report, and yet in January, 1894, the offer of the Presidency was made!

H. P. B. says, "If a member of the Theosophical Society is found guilty of one of the above enumerated [*i.e.*, treachery, falsehood, and rascality] or some still worse crime, and if another member becomes possessed of irrefutable evidence to that effect, it may become his painful duty to bring the same under the notice of the council of his branch. Our Society has to be protected, as also its numerous members. This, again, would be only simple justice. A natural and truthful statement of facts cannot be regarded as 'evil speaking' or as condemnation of one's brother." (See LUCIFER, Vol. III, p. 268.)

This, Sir, is the position of Annie Besant, she has such evidence, and according to H. P. B. she is right in her action; it remains for Mr. Judge to refute that evidence, a copy of which is in his possession. I only claim for Annie Besant and Mr. Chakravarti that charity which is extended so freely to Mr. Judge.

Yours truly,

ISABEL COOPER-OAKLEY.

## MR. FULLERTON'S CIRCULAR.

A letter from Mr. Alexander Fullerton in the February number of *LUCIFER* ends thus: "I was directed to help my brethren in their perplexities; if the above facts at all contribute to that end, they will not have been vainly disclosed."

Let us examine the so-called "facts," and determine in what manner they influence our "perplexities."

The first paragraph of Mr. Fullerton's letter is merely introductory, and states that he has no proof to offer of the prodigious claim he is about to set forth, and that the importance of his disclosure must to a great extent depend upon his truthfulness as an individual.

Now as to this "concession of truthfulness" for which Mr. Fullerton stipulates. The great mass of Theosophists the world over can make no such concession, either in regard to a big claim or a small one; for they, as a general rule, know nothing about Mr. Fullerton's private character, either good, bad, or indifferent. Such a decision could only be arrived at after a long personal association, extending over years, in which due trials had been undergone which would stamp Mr. Fullerton as truthful or otherwise in the impression of the individual; and even then these impressions might be wrong, through lack of appreciation of certain characteristics, or for divers other reasons.

Upon such flimsy ground, then, all that depends purely upon the statement of an individual has to stand, unless it be for a few very intimate friends, who, no doubt, will be delighted to come forward and give this claimant to experiences, far outside the ordinary, the very best of characters, which nobody is likely to take upon himself to discuss.

Upon such grounds all the claims outside the ordinary within the ranks of the Theosophical Society are based.

They are purely personal, involve exceedingly delicate questions, which are peculiarly dangerous both to the inquirer and the object of inquiry, and generally end in broken friendships, enmity, indignation, and suspicion, or fanaticism or despair. For only a handful of individuals, in any case, can obtain the needful conditions of intimacy, and even then natural personal attraction or antipathy may come strongly into play.

The second paragraph of the letter explains that the writer originally held the same reasonable view as to a proper inquiry into Mr. Judge's conduct, and satisfactory explanation by him, that all the informed and sensible members of the Theosophical Society have held from the beginning.

We now arrive at the gist of the matter. He says :—" I was placed in possession of information emanating from *the Master recognized by Theosophists as behind and protecting the Theosophical movement.*" He does not say *some* Theosophists, but speaks generally, and thus involves all the members in this dogma.

Whether any member, or handful of members, knows of such a Master is not known and cannot be proved to the great mass of the members admittedly as they stand at present.

We have heard their constant claims without proof often enough ; some may have faith and believe, others may have a " working hypothesis," and many may be passively sceptical, or consider the question too complicated to arrive at any conclusion. The opinion of the present writer, at any rate, is that the great mass of the members know nothing about the matter, but allow to go by default of discussion the claims of communication with Mahâtmâs made by various individuals. They have perception enough, at all events, to see that such claims amongst an audience somewhat prepared to receive them must give considerable emphasis and weight, even if half-unconsciously, to the words of the claimants. This " fact" should not be lost sight of, for it is most important.

The next statement is as to the channel of communication, and that it was altogether independent of Mr. Judge. Here Mr. Fullerton proceeds to prove a negative by his mere assertion. We do not know how he could prove to his own satisfaction, let alone ours, that there was no communication by wire, or in any one of many ways, between his informant and Mr. Judge. We leave it to him.

He tells us nothing of the "conclusive experience" he has had, and has previously said he cannot do so.

Apparently he had had no such conclusive experience in regard to Mr. Judge.

The whole *result*, so far, of the letter, after a preamble and a claim set forth without proof, is to add *weight and importance* to what is to follow.

Mr. Fullerton, for some reason or other not known to us, has changed his opinion about the whole question regarding Mr. Judge and the Theosophical Society, but he writes, or *thinks*, that he has not *really* done so, but is only obeying blindly a superior intelligence which must be right. The *effect* again, as far as we are concerned, whatever his internal activities may be, is clear enough—he *wants us all to believe what he proceeds to set forth*, whether it be reasonable or unreasonable, proven or unproven. There it is, with all its overwhelming weight of authority—the MASTER.

We may now proceed, with trepidation, to examine this message, which may in many cases assist in dispelling our "perplexities" in a way not at all congenial to some people.

The first part of the message instructs the recipient to have "*implicit faith in Mr. Judge.*" As that, we are told, concerned only himself, we need not go into it further than to say that a great many of us need such instruction very badly, for we have long ago lost all faith in Mr. Judge. Further personal directions are then given. We presently, however, come to the statement that "*Mr. Judge had in all respects, both as to silence and as to speech, followed the Master's orders, etc., etc.*"

Now anyone who will carefully study the whole of the proceedings since the commencement, beginning with Mr. Judge's claim that he had never been elected Vice-President, and proceeding onwards until he arrives at the circulation of the infamous and fraudulent document, in which he asperses the character of an honourable Indian gentleman, who is respected by all who know him, and where also he makes absurd charges which are referred to by Mrs. Besant in February LUCIFER, and when it is again remembered that the sending of that document to Europe and elsewhere was a gross breach of the understanding arrived at with Mrs. Besant, the only two conclusions left open are as follows: (1) Either the Mahâtma is a liar and a fraud, or (2) The claimant of being recipient of such directions must be a liar and a fraud through delusion or intentionally.

This seems violent language and a violent alternative: the language is now calmly selected and equally determinedly intended, and can be substantiated by the proceedings of the last year. For these proceedings do clearly contain both fraud and treachery.

Now as to the first of these alternatives. The word *Mahâtma*, also glossed as "Master," by the tradition of ages and in the conception of the present writer, stands for a very sacred and sublime idea. There are traces of this wonderful hope in the writings of all nations, especially of the Eastern. The present writer refuses altogether to link the travesties of any Theosophical claimants whatsoever, their commonplace activities and humanly blind proceedings, with those transcendent beings.

Whether scattered rays of illumination may reach to some more responsive than others is not known to him, but this he knows, that where there is fraud, broken contract and false accusation, *there* the glimmer of any Mahâtmic ray, either direct or transmitted, is *not*. Therefore the first alternative proposition is *per se* unthinkable.

There only remains one other alternative, nor is there any escape



from it. Whether the fraud is through delusion or intentional, the causes are the same, but in one case the actors are, probably, at this stage of their degeneration, irresponsible, and in the other, fully conscious and responsible. Whether it be the folly of ambition, vanity, or anything else, the incentive acts as an obsessing power, and its force is cumulative. Beginning with small things and gradually gathering strength, the unhappy victims come at length, in both the cases, to be unable to resist the impulse to lie, to scheme for power, to hunger for fame. If with these propensities are blended others more laudable, it only makes the case more difficult.

The temptation to give their utterances authority, and to receive the homage of less gifted and endowed beings, is overwhelming. Their position becomes ever worse. And the evil spreads amongst the votaries also, for through their own credulity they come ever more under the sway of the original claimants. First encouragers of dangerous claims, then the victims of these claims, they are fortunate if they do not end in being co-operators, consciously or unconsciously, in fraud.

Whether there be persons in the Theosophical Society who have reached the exalted position of having guidance from Mahâtâmâs, or pure and powerful Devas, the present writer knows not. When, however, we get such "communications" and "manifestations" as we are now having, we are left no alternative, actually no other choice, in regard to these particular claimants, than those set forth.

The proofs of purity of life and nobility of character can be partially given here, as also their opposites. Whether these arise spontaneously in the individual, or are the result of influences acting behind him, cannot be decided here.

Out of the attempts to prove this impossible thing, arise all the troubles of the Theosophical Society.

It will be well for members to take counsel in time. The whole consideration of this great question must be placed in the first rank at no distant date, otherwise disaster which already threatens will be assured. A policy of *laissez-faire*, it will be found, is not going to act. That has been tried—and failed. Taking refuge in the "Constitution" has not saved the Theosophical Society from being involved in scandal of the most grievous sort, nor is it going to prevent it from becoming a curious sect, a cult, in which there will be abundance of room for the strong and cunning to tyrannize over the credulous and weak.

At this very time the Society threatens to become a hunting-ground for various people who would set up claims to special guidance from



Sacred Sources for themselves. They are allowed to do it by the "Constitution."

Even if no other causes were at work from without, the clash and discord within will soon disintegrate a Society so formed.

If some of the claims were genuine, which cannot be proved, and merely ill-judged, they would be involved in the common disaster overtaking those not genuine, of which the folly and fraud can be proved.

Mr. Fullerton's letter must be read carefully and pondered over, to realize the supremely pitiful position of the man. It is an object lesson in regard to the whole question of Mahâtmâs, the claimants to their guidance and their victims.

A good many members will have ample leisure to do this, for the letter has been separately printed and circulated.

E. T. STURDY.

## THEOSOPHICAL ACTIVITIES.

### EUROPE.

THE Section is still in a somewhat turbulent condition, and its activity is greatest in the direction of resolutions, protests and the like. But, all the same, work goes on with each individual branch, apparently with undiminished ardour. New members are being added to the Section at a satisfactory rate, so that the progress in this direction promises well for the future, as it shows that the present disturbed state does not prevent real and increasing interest in the true work of the Society.

The donations to the General Fund, from January 20th to February 20th, amounted to £11 19s. 6d., a notable falling off from the previous month. It is to be hoped that the higher sums reached in the two or three earlier months will not prove to be the limits attainable, as the expenses are necessarily heavy.

We have pleasure in announcing the formation of a lending library in Rome, at 74, Via Porta Pinciana. It is open every day, except Sunday, from 11 to 12.

The North of England Federation Conference was held on February 9th, at Liverpool. Between forty and fifty members were present, including G. R. S. Mead and representatives from eight of the Federated Lodges. The afternoon Session of the Conference was occupied with a discussion on the duties of a Lodge of the Theosophical Society. Mr. Mead lectured in the evening on "The Secret of Death."

A special meeting of the Blavatsky Lodge was held on February 16th, for the purpose of electing a President. Mrs. Besant placed her resignation in the hands of the Lodge owing to the charges recently made against her. It was moved and carried unanimously that Mrs. Besant be re-elected President.

Nine Lodges have requested a Special Convention of the Section immediately on Mrs. Besant's return, but before calling for the Convention Mr. Mead has asked them to reconsider the matter, owing to the short time which would be left between the Special and the Ordinary

Conventions. They would inevitably clash with one another and a proper audience could not be obtained for either.

The Brighton, Leeds and Madrid Lodges have sent resolutions requiring a Special Convention. The Ananta Lodge (Paris) requests the resignation of Mr. Judge. The Brixton and Croydon Lodges affirm their confidence in Mr. Judge and his methods. The Scottish, Norwich and Blavatsky Lodges express their confidence in Mr. Mead, and the Birmingham Lodge has called for the publication of all the evidence in connection with the Judge case. A request for this publication has been sent to many prominent members and has already been numerously signed.

#### INDIAN SECTION.

We have received the following from Mrs. Besant, but just too late for insertion in our last issue.

“We had large crowds present at each of my morning lectures at Adyar, strangers coming as early as 5 a.m. to secure seats. The chairs were cleared out of the large hall, so as to utilise all the floor-space, and the two rooms beyond were also filled with listeners.

“The public meeting of the Society in Madras was crowded and enthusiastic, though the fullest advantage had been taken of *The Westminster Gazette* articles and Mr. Judge's officially private but really public circular, and all the walls were covered with placards announcing me as ‘befooled and deposed.’ Then I also gave two public lectures, each to an audience numbering 7,000 persons.

“We are now busy setting up a new centre in India as the Headquarters of the Indian Section, Adyar of course remaining the Headquarters of the T. S. and the sectional centre for the South of India. Benares has been chosen as the most suitable spot, and we have taken a bungalow in a very accessible part. The President of the Benares Branch, Upendranath Basu, B.A., LL.B., one of the most quietly devoted members of the T. S. in India from the time of H. P. B.—towards whom he cherishes a very strong devotion—has borne all the trouble of arranging and organising the centre, so far as this could be done before the arrival of the General Secretary.

“We are arranging to open a Reading Room and to have a small store of Theosophical books and pamphlets on sale, and I have already begun printing for the Indian work, as the English printing is too highly priced for the somewhat slender purses over here. Then every afternoon from 4 to 5.30 we are to receive visitors for the discussion of questions in religion and philosophy, and twice a week I shall give a

short morning lecture, expounding Theosophy. Gradually we hope to build up a strong and life-giving centre in this ancient home of spiritual life.

“The Countess Wachtmeister has a big scheme in hand, the federating of the various boys’ societies founded by Colonel Olcott into a Hindu Boys’ Association; she is President and Treasurer of the Association, and I clip the following from its circular, to shew the nature of the work :—

“At a meeting held on the night of the 27th December, 1894, in the Convention Hall of the Theosophical Society, Adyar, it was unanimously resolved to form an Association of Hindu boys, chiefly with a view to form Boys’ Sabhas in every part of India. - The sole object of this project is to give the Hindu boys every facility to study, grasp and practise the principles of their own Religion, to sow the nucleus of a vast Brotherhood among the Hindu boys, and in short, through the agency of the rising generation, to restore to India her past greatness in her Religion, which is her only life and strength. It was also resolved that a monthly journal in English exclusively devoted to this cause, shall be started under the name of *The Ârya Bala Bodhini*, and circulated throughout the length and breadth of the land. A sufficient fund to guarantee the success of this project has been raised. With a view to place the Journal in the hands of every boy or his parents, the subscription has been fixed at the nominal rate of one rupee per annum, in advance, including postage. The Journal will be divided into three parts; the first, devoted to valuable articles and contributions on the Hindu religion, philosophy and morals; the second, opened for questions from boys and answers from Pandits; and the last part to contain notes of activities of the different Sabhas in the country. It has also to be added that this Journal, which will be the only organ through which Hindu boys may open communication between themselves on religious and moral subjects, has secured the services of some philanthropic ladies and gentlemen, who have agreed to send to the Journal from time to time literary contributions, among which are Mrs. Besant’s. The Journal has already secured about six hundred subscribers and it will be issued from January, 1895.’

“The Benares Association was founded by Colonel Olcott on January 26th of last year, during my visit to this town, and the first anniversary was celebrated on the 21st, when I addressed the Association on “The Âryan Life,” sketching for these boys and youths what they should be having regard to their past, and what they must become if India is to rise among the nations.

"Another important activity is that which has been carried on so long by R. Jagannathia, and T. A. Svaminatha at Bellary; during the last year, Mr. Judge had rendered much assistance to this, paying Rs.100 per month towards its support, and his notice in a recent number of *The Path* may be remembered; in consequence of the accusations levelled by Mr. Judge in his circular against the Brâhmans, G. N. Chakravarti and myself, the above named gentlemen have broken off all connection with Mr. Judge, and the Countess has kindly consented to receive contributions for the work. I may add that H.P.B.'s. much loved pupil, Rai B. K. Lahiri of Ludhiana, has followed the same course. There is but one view among Indian Theosophists as to the wickedness of circulating such charges, and of trying to use a body of students of Gupta Vidyâ for their dissemination.

"In April I hope to be in England again, for some months of work, as my time for the present is to be divided between India and England, and I trust that to some extent I may form a link between the land that H. P. B. loved the best—'the motherland of my Master,' as she fondly termed it—and the land to which she gave her last years and in which she shook off her body."

#### CEYLON.

The "Hope Lodge" held its annual meeting in February, when the Secretary read a very encouraging report. During the last year *The Key to Theosophy* was studied, besides papers being read and addresses delivered by the members and visitors. Dr. English was reëlected President, Mrs. Higgins, Vice-President, and Mr. M. C. Perera, Secretary and Treasurer. The study of the *Bhagvad Gîtâ* is now taken taken up. The Lodge is attended in its Sunday meetings by representatives of all professions, and the number of enquirers is increasing.

S. P.

#### AMERICA.

Mr. Judge has been lecturing at Fort Wayne, Chicago and Englewood on various Theosophical topics. He also visited Dr. Buck at Cincinnati, and lectured before the branch. Claude F. Wright and Burcham Harding have been on successful lecturing tours in various parts of the country—Occultism, Hypnotism, and Reincarnation being among the subjects chosen.

We regret to announce the death of Miss Louisa A. Off, a prominent member of the Society in California, and one of the pioneers of the movement on the Pacific Coast.



The Åryan Theosophical Society has passed resolutions expressing the fullest confidence in Mr. Judge and denying the necessity for investigation. Several other branches have also passed resolutions to the same effect, and Mr. Patterson has issued a circular, signed by some hundred and twenty members, defending Mr. Judge's proceedings.

Many members, however, are sending to England for information, as they have not the full particulars before them, and wish to learn the complete facts. There is evidently a growing desire in America to see the whole of the evidence and a detailed account of the proceedings in this case, in order that they may be enabled to use their own judgment.

A.

## AUSTRALASIA.

Pleasant reports come to hand from the Sydney Branch. An H. P. B. Training Class has been formed and is well under way, the attendance being good and the discussions capitally sustained. The class numbers about twenty, and the membership is confined to the branch, giving the fullest possible freedom for debate and interchange of ideas. The object is to train members for speaking in public. The President retains office for one month and a critic is appointed by him at each meeting. The scheme is an excellent one and might well be imitated.

*The Key to Theosophy* and *Secret Doctrine* classes proceed continuously in their work, without making any break for holidays.

A.

## SOUTH AFRICA.

Owing to holidays the attendance at our last four meetings has been small. The reading of *Death and After?* has been discontinued and the evenings devoted to discussions. The interest displayed shews that *The Secret Doctrine* is taking firm root in the Group. In reply to a question by the undersigned the members present were unanimous in declaring that the time they had given to the study of Theosophy had not been wasted.

H. K.

## REVIEWS.

## THE GOSPEL OF BUDDHA.

[By Paul Carus: London, Swan Sonnenschein & Co.; 1895, 6s.]

DR. PAUL CARUS has provided us with a most useful compilation in *The Gospel of Buddha*. Recognising the fact that the translations of the books of the Buddhist Canon which have so far been made, are often obscure and, as translations, necessarily filled with endless digressions and repetitions, Dr. Carus has bethought himself of condensing, excising, and westernising, or rather preparing for the western public, who have neither the means nor the patience for studying the full translations of scholars, all that is best in the Canon so far as it has been made accessible to us by translation into English.

His book is the work of a populariser, and not of an orientalist. Nevertheless it is very carefully done, and is not open to the charge of slipshod treatment and technical inaccuracy to which as a rule popularisers are obnoxious. It is essentially a book to place in the hands of the beginner who is more anxious to learn the tenets of the Dhamma than to know the history of the Saṅgha and Canon. An index, glossary, and table of sources of information and parallelisms with the Christian Gospel are appended. *The Gospel of Buddha* is a most useful addition to any list of theosophical books for enquirers under the head of "Ethical," and even the student of Buddhism will be glad to have on his shelves so handy a compilation, containing all the best of the Suttas and other accessible books. Mr. Bowden's *Imitation of Buddha* proved exceedingly useful, but Dr. Paul Carus' volume is of far greater ability in every respect.

We thoroughly agree with the following concluding remarks of the Preface:

"A comparison of the many striking agreements between Christianity and Buddhism may prove fatal to a sectarian conception of Christianity, but will in the end only help to mature our insight into the essential nature of Christianity, and so elevate our religious convictions. It will bring out that nobler Christianity which aspires to the cosmic religion of universal truth.

"Let us hope that this Gospel of Buddha will serve both Buddhists

and Christians as a help to penetrate further into the spirit of their faith, so as to see its full width, breadth, and depth."

We all study the religions of the past to learn from them, but it is absurd to suppose that there can be any real progress in simply returning to the past, and becoming either Hindu or Buddhist or Christian, once that the idea of an ever-present living Religion, underlying all religions and all forms of religion, has been caught sight of.

Dr. Carus' remarks are slightly apologetic and meant to disarm the prejudice of the orthodox, but he ends up bravely enough with the words:

"Above any Hinayâna, Mahâyâna, and Mahâsetu is the Religion of Truth."

G. R. S. M.

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#### THE DREAM OF RAVAN.

WE are exceedingly glad to announce to our readers that the Theosophical Publishing Society has issued a reprint of this most interesting work, which can now be obtained in book form, nicely printed and bound on good paper for 2s. 6d. (pp. 248). Parts of this mystical work were reprinted in LUCIFER, so that many of our readers will have an idea of its contents.

*The Dream of Ravan* appeared originally in a series of articles in *The Dublin University Magazine* of 1853, 1854. The name of the writer has not been disclosed; but whoever he was there is no doubt that he was both a scholar and a mystic. That he had studied the *Râmâyana* from the original texts, and was a master of Vedântic psychology is amply manifested; that he was a mystic himself and spoke of things that were realities to him and not mere empty speculations, is evident to every earnest student of Indian theosophical literature. In no other Western publication have the three "states" of man's consciousness been so strikingly and so intelligibly set forth as by our author. This mystic exposition will endow such intellectual productions as Prof. Max Müller's *Lectures on the Vedânta* and Dr. Paul Deussen's *Das System des Vedânta* with a soul, and breathe into them the breath of life. Though the narrative is set forth in the garb of phantasy, and much of strangeness is intermixed, so that the general reader will pass it by as merely a quaint conceit, nevertheless the mystic and student of Yoga will recognize many a home truth but slightly veiled and many a secret wholly disclosed.

G. R. S. M.

# THEOSOPHICAL

AND

## MYSTIC PUBLICATIONS.

### THE THEOSOPHIST (*Adyar*).

Vol. XVI, No. 5:—Col. Olcott's "Old Diary Leaves" maintain their interest and describe in this instalment a hunt for marvels and wonder-working Yogis which seemed to occupy much time. The hunt was not very successful, and the Colonel's style of description is more vivid than dignified. The following is his picture of a Sanyâsi. "He had a refined spiritual face, an emaciated body and an air of perfect indifference to worldly things. I was struck by the collapse of his stomach." But he would do no phenomena. The account of the elephant ride is delightful. "Cobra and other Snake Lore" is an interesting collection of legends and tales. "The Date of Shankarâchârya" is a learned and extremely technical article. A record paper on "The Mahâtma Quest" is given by Col. Olcott, and is not without some interest, as it condenses evidences from many ancient sources. The remainder of the number contains an article on "Theosophy in Relation to Hinduism and Buddhism," "The Gâyatrî and its Commentaries," and a few others, including one or two translations.

A.

### THE PATH (*New York*).

Vol. IX, No. 11:—The letters of H. P. Blavatsky in this number, though not quite so valuable as those published previously, are still very interesting. They are undoubtedly the best thing *The Path* has published for a long time, and are especially useful because they show the real woman, with both the higher and the lower side in evidence. Spiritualism occupies a large part of the letters. There is no partition, except that of the senses, she asserts, between the two worlds. She also had her head phrenologized by Professor Buchanan, and gives an account

of the result, with more humour than accuracy. It would be an advantage if all letters could be at least approximately dated. "Testimony to Mahâtmas," commenced in this number, promises much in the direction of humour. It starts with the Vedas and the *Bhagavad Gîtâ*, which both contain the mystic word Mahâtma. The Christian Bible offers its testimony in the person of Melchizedek, and is sandwiched, as No. 9 evidence, between R., an American, and the Countess Wachtmeister. Several Americans, under initials, record their dreams and visions. All are invited to send personal experiences.

A.

### THE VÂHAN (*London*).

Vol. IV, No. 8:—The questions and answers, with their lofty and daring philosophical speculations, have not yet reappeared, controversial matter still being predominant. The size of the journal has fallen to twelve pages, and perhaps will shortly return to its normal dimensions. The most interesting contribution is a letter from Mr. Judge and Mr. Mead's reply. Protests against the action of the General Secretary, a letter from Mr. Barclay Day, with a reply by Mr. Mead, and Lodge resolutions complete the special portion of *The Vâhan*, the remainder including the usual Lecture List and Activities.

A.

### THEOSOPHICAL SIFTINGS (*London*).

Vol. VII, No. 15:—This number contains another reprint of one of Thomas Taylor's translations from Plotinus, "An Essay on the Beautiful" being given. The essay is a very metaphysical discussion concerning the nature of beauty and of virtue. First, he treats of the beauty of external form and of sense, then of



the beauties of the soul, the charms of the mind, and finally he ascends to the highest, the divine, the perfect beauty and purity. The division seems to be founded on the idea of body, soul and spirit and the essay contains many suggestive passages.

No. 16 and 17 also contain a reprint of Thomas Taylor's translations, Porphyry's essay "On the Cave of the Nymphs, in the Thirteenth Book of the Odyssey." A symbolical interpretation of this cave is given, tracing its meaning to the descent and ascent of the soul.

A.

### THE THEOSOPHIC GLEANER

(*Bombay*).

Vol. IV, No. 6:—The excellent articles on "How to Begin the Study of Theosophy" are continued. The rest of the journal is composed of reprints, which are, however, well chosen, and the short notes on various topics at the end of the number.

A.

### LE LOTUS BLEU (*Paris*).

Vol. V, No. 12:—"Theosophy and Socialism" is the title of the first paper. Theosophy, it says, teaches Universal Identity. The only hope of permanent bettering of people and government is in the recognition of the truth and the advance of knowledge, and not in the mere change of forms. Hence ordinary socialism is imperfect, since it seeks first to change the forms. Dr. Pascal writes on the Pilgrimage of the Soul, in answer to a correspondent. Several interesting translations from various theosophical writers fill up the number.

A.

### THE LAMP (*Toronto*).

Vol. I, No. 7:—Has an article on Mr. Stead, with a fearsome portrait of the subject. Mr. W. T. James discusses the Rationale of Reincarnation, and produces several statements in evidence of its truth. Let us hope it is more true than some of the statements. The old story as to the

Fathers of the Christian Church is brought forward. The usual short notes fill up the rest of the bright little journal.

A.

### THE BUDDHIST (*Colombo*).

Vol. VI, No. 52, Vol. VII, Nos. 1, 2 and 3:—The report on Buddhist schools gives some interesting particulars. A short history of Buddhism in Ceylon is reprinted from the *Journal of the Mahā-Bōdhi Society*. The translation of the *Visuddhimagga* is continued, but the other translations appear to have stopped abruptly at the end of the volume.

A.

### PACIFIC THEOSOPHIST (*San Francisco*).

Vol. V, No. 7:—This number begins with an article on "Reason, Instinct, and Intuition," ably written. Instinct is defined as the obedience of the lower kingdoms to the impulses of their creators, reason as the efforts of the soul to penetrate its animal nature, and intuition as the result of the successful efforts. Allen Griffiths contributes a review of the Theosophical situation, and a forecast. Dr. Anderson writes on the relation of Theosophy to religion, science, and philosophy, and points out some of the contradictions of dogmatic science. A rather funny misprint is made in defining ether as "incomprehensible," instead of incompressible, as the bodies we are acquainted with have certainly the former quality, if not the latter. The Editor is strong in insisting that we have arrived at "the parting of the ways," and repeats Mr. Judge's statements as to the documents.

A.

### THE ĀRYA BĀLA BODHINĪ (*Madras*).

Vol. I, No. 1:—This is a new magazine, published by the Hindu Boys' Association, originated by Col. Olcott. The Association has just been started for the purpose of uniting all the boys' clubs and societies organized by Col. Olcott on



his lecturing tours. The aim is to get the younger Hindus to seek their spiritual life in their own forms of religion and to preserve them against the growth of materialistic thought. The scheme and its journal should prove of the greatest value. The opening number of the latter promises well, and contains several articles of interest particularly dealing with school life.

A.

#### THEOSOPHIA (*Amsterdam*).

Vol. III, No. 34:—The first article is entitled "The Past," treating of the calendar, the birth of Christ and of Christianity. The translations include the continuations of *The Key to Theosophy*, *Through Storm to Peace*, *Letters that have helped me*, *Death and After*, and "The Religion of the Japanese" from *The Theosophist*.

A.

#### THE NEW AGE (*Edinburgh*).

Vol. I, No. 5:—This number of the new spiritualistic and mystic periodical, edited by Mr. Duguid, is fairly interesting. It commences with an article on "Religious Beliefs—Ancient and Modern," by W. Oxley, treating of Egyptian belief. The resurrection of the body, the Trinity, the Immaculate Conception, and other doctrines, are compared with their Christian equivalents. An old astrological prediction made in 1887 by Mr. Oxley is reproduced in which a crisis of the Theosophical Society in 1895 is prophesied. This is not without some evidential value, only the number of crises through which the Society passes makes almost any prediction of such a kind probable of fulfilment.

A.

#### SOPHIA (*Madrid*).

Vol. III, No. 2:—The translations of H. P. B.'s "Babel of Modern Thought," *Letters that have helped me*, "Use and Meaning of Pain," and H. P. Blavatsky's *Nightmare Tales* are continued. The

letter to the Archbishop of Canterbury published in the first number of LUCIFER is also translated. The articles on the cycles are still proceeding and present a formidable array of figures. The remainder of the journal contains some notes on ever-burning lamps, a record of the Theosophical movement, and the usual questions and answers, the latter treating of cataclysms and submerged continents, and Prâna. A Spanish translation of the *A B C of Theosophy* has been sent us with this number.

A.

#### THE AUSTRAL THEOSOPHIST (*Melbourne*).

Vol. II, No. 13:—It is agreeable to note that this journal commences its second year with the present number, and we hope with it that we shall have the satisfaction of announcing the beginning of its third year and many following ones. The editor's remarks are bright and to the point. Mr. Lang's *Cock Lane and Common Sense* is reviewed at some length, and a number of short original articles is given, on work, the study of *The Secret Doctrine* and other subjects. "Theosophical Propaganda" is a transcript of part of a lecture by Mrs. Besant.

A.

#### MERCURY (*San Francisco*).

Vol. I, No. 7:—This is a bright little periodical, especially suitable for children, all the articles being short and couched in the most simple language. It is also much given to putting forward its ideas in the form of tales. The questions from children, to be answered in the following number, are varied and far-reaching. No. 36 is "What is Divine Wisdom?" and 37, "Who were the founders of the Theosophical Society?" The children are supposed to answer them.

A.

#### THE NORTHERN THEOSOPHIST (*Redcar*).

Vol. II, No. 16:—The Editor discusses

Mr. Judge's November circular and "order" in his "Remarks." He states his inability to accept them as coming from the alleged source and hopes this statement will exonerate him from the charge of "special pleading for Mr. Judge." His remarks are very moderate, unduly moderate, many will think, and not quite applicable to the case as it stands. He regards Mr. Judge as deluded, but of his *bona fides* throughout the whole case he has no doubt. The number also includes "The Theosophical Society and its Work," and continuations of two other articles.

A.

#### TEOSOFISK TIDSKRIFT (Stockholm).

Feb. 1895:—After publishing a speech by Dr. Zander, deserving of wide attention, a translation is given of an account by Rochas d'Aiglun of scientific experiments in hypnotism. Following this is an instructive paper by Richard Eriksen, called "Crucifixion and Atonement," showing the origin of those Christian symbols. A short but very powerful extract from Edward Carpenter's *Towards Democracy* is translated by E. Z., and the rest of the number contains another of Jacob Bonggren's little gems, "The Lotus Flower," and some aphorisms and Chinese proverbs.

Fr.

#### THE KEY TO THEOSOPHY.

We are glad to note that a French translation of this work has just been published. This will bring one of the best Theosophical books into the hands of French readers, and will no doubt be a great aid to the propaganda of the

teachings. The translation is by Madame H. de Neufville.

A.

#### OTHER PUBLICATIONS.

We have received also *The Metaphysical Magazine*, a new American monthly, which commences well, with very large ideas as to its objects and future; *Notes and Queries*, with all kinds of odd and interesting information, "Extracts from the Blue Laws of Connecticut" being especially entertaining; considerable research is evidenced in this publication; *Cosmos*, an Australian magazine, excellently produced, having an article by Mrs. Besant; *Book-Notes*, the usual record of recent mystical and other publications; *The Sanmârga Bodhîni*, the Telugu weekly journal, containing the *Katopanishad*, among other things; *Kalpa*, our Bengâli magazine; *The Moslem World*, a new monthly, for Mohammedan propaganda, edited by the well-known 'convert, Mr. A. R. Webb; *Review of Reviews*, with a letter from Mrs. Besant; *The Astrologer's Magazine*, containing a Theosophical horoscope by "Sephariel," with a black look out for the immediate future, but hope for the following time; the Oriental Department paper of the American Section, containing a short Upanishad and comments, and Shankara's Catechism; *The Genesis of Delusions*, by J. Barker Smith, L.R.C.P., a small pamphlet dealing with psychic phenomena, not very intelligible in style; *The Forum*, with discussion of Mahâtmas, their nature, length of life, and other curious points, mind-influence, and mediumship.

# LUCIFER.

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## PLOTINUS.

[The following essay is intended as a preface to a new edition of Thomas Taylor's *Select Works of Plotinus*, which will be shortly published in the Bohn Libraries.]

### FOREWORD.

IN presenting to the public a new edition of Thomas Taylor's *Select Works of Plotinus*, it will not be out of place to show cause for what may be considered by many a somewhat temerous proceeding. What has the present English-reading public to do with Plotinus; what still further has it to do with the translations of Thomas Taylor?

In the following paragraphs, I hope to show that the temper of the public mind of to-day, with regard to the problems of religion and philosophy, is very similar to that of the times of Plotinus. The public interest in the philosophy of mysticism and theosophical speculation has so largely developed during the last twenty years that a demand for books treating of Neoplatonism and kindred subjects is steadily increasing.

Now of Neoplatonism Plotinus was the coryphæus, if not the founder. What Plato was to Socrates, Plotinus was to his master, Ammonius Saccas. Neither Socrates nor Ammonius committed anything to writing; Plato and Plotinus were the great expounders of the tenets of their respective schools and, as far as we can judge, far transcended their teachers in brilliancy of genius. Therefore, to the student of Neoplatonism, the works of Plotinus are the most indispensable document, and the basis of the whole system. Just as no Platonic philosopher transcended the genius of Plato, so no Neoplatonic philosopher surpassed the genius of Plotinus.

The Enneads of Plotinus are, as Harnack says, "the primary and classical document of Neoplatonism;" of that document there is no translation in the English language. There are complete translations in Latin, French and German, but English scholarship has till now entirely neglected Plotinus, who, so far from being inferior to his great master Plato, was thought to be a reincarnation of his genius. (" *Ita ejus similis judicatus est, ut . . . in hoc ille revixisse putandus sit.*"—St. Augustine, *De Civitate Dei*, viii, 12.) A glance at the Bibliography at the end of this essay will show the reader that though French and German scholars have laboured in this field with marked industry and success, English scholarship has left the pioneer work of Thomas Taylor (in the concluding years of the past century and the opening years of the present) entirely unsupported. Taylor devoted upwards of fifty years of unremitting toil to the restoration of Greek philosophy, especially that of Plato and the Neoplatonists. In the midst of great opposition and adverse criticism he laboured on single-handed. As Th. M. Johnson, the editor of *The Platonist* and an enthusiastic admirer of Taylor, says in the preface to his translation of three treatises of Plotinus:

"This wonderful genius and profound philosopher devoted his whole life to the elucidation and propagation of the Platonic philosophy. By his arduous labours modern times became acquainted with many of the works of Plotinus, Porphyry, Proclus, etc. Since Taylor's time something has been known of Plotinus, but he is still to many a mere name."

Taylor was a pioneer, and of pioneers we do not demand the building of Government roads. It is true that the perfected scholarship of our own times demands a higher standard of translation than Taylor presents; but what was true of his critics then, is true of his critics to-day: though they may know more Greek, he knew more Plato. The present translation, nevertheless, is quite faithful enough for all ordinary purposes. Taylor was more than a scholar, he was a philosopher in the Platonic sense of the word; and the translations of Taylor are still in great request, and command so high a price in the second-hand market that slender purses cannot procure them. The expense and labour of preparing a complete translation of the Enneads, however, is too great a risk without

first testing the public interest by a new edition of the only partial translation of any size which we possess. A new edition of Taylor's *Select Works of Plotinus* is, therefore, presented to the public in the hope that it may pave the way to a complete translation of the works of the greatest of the Neoplatonists. That the signs of the times presage an ever growing interest in such subjects, and that it is of great importance to learn what solution one of the most penetrating minds of antiquity had to offer of problems in religion and philosophy that are insistently pressing upon us to-day, will be seen from the following considerations.

#### THEN AND NOW.

THE early centuries of the Christian era are perhaps the most interesting epoch that can engage the attention of the student of history. The conquests of Rome had opened up communication with the most distant parts of her vast empire, and seemed to the conquerors to have united even the ends of the earth. The thought of the Orient and Occident met, now in conflict, now in friendly embrace, and the chief arena for the enactment of this intellectual drama was at Alexandria. As Vacherot says :

"Alexandria, at the time when Ammonius Saccas began to teach, had become the sanctuary of universal wisdom. The asylum of the old traditions of the East, it was at the same time the birth-place of new doctrines. It was at Alexandria that the school of Philo represented Hellenizing Judaism ; it was at Alexandria that the Gnôsis synthesized all the traditions of Syria, of Chaldæa, of Persia, blended with Judaism, with Christianity, and even with Greek philosophy. The School of the Alexandrian fathers raised Christian thought to a height which it was not to surpass, and which was to strike fear into the heart of the orthodoxy of the Councils. A strong life flowed in the veins of all these schools and vitalized all their discussions. Philo, Basilides, Valentinus, Saint Clement and Origen, opened up for the mind new vistas of thought, and unveiled for it mysteries which the genius of a Plato or an Aristotle had never fathomed" (i 331).

Indeed, the time was one of great strain, physical, intellectual, and spiritual ; it was, as Zeller says, "a time in which the nations had lost their independence, the popular religions their power, the national forms of culture their peculiar stamp, in part, if not wholly ;



in which the supports of life on its material, as well as on its spiritual side, had been broken asunder, and the great civilizations of the world were impressed with the consciousness of their own downfall, and with the prophetic sense of the approach of a new era: a time in which the longing after a new and more satisfying form of spiritual being, a fellowship that should embrace all peoples, a form of belief that should bear men over all the misery of the present, and tranquillise the desire of the soul, was universal." (v. 391-392, quoted by Mozley.)

Such was the state of affairs then, and very similar is the condition of things in our own day. It requires no great effort of the imagination for even the most superficial student of the history of these times to see a marked similarity between the general unrest and searching after a new ideal that marked that period of brilliant intellectual development, and the uncertainty and eager curiosity of the public mind in the closing years of the nineteenth century.

The tendency is the same in kind, but not in degree. To-day life is far more intense, thought more active, experience more extended, the need of the solution of the problem more pressing. It is not Rome who has united the nations under her yoke, it is the conquests of physical science that have in truth united the ends of the earth, and built up an arterial and nervous system for our common mother which she has never previously possessed. It is not the philosophy of Greece and Rome that are meeting together; it is not even the philosophy of the then confined Occident meeting with the somewhat vague and unsystemized ideas of the then Orient; it is the meeting of the great waters, the developed thought and industrious observation of the whole Western world meeting with the old slow stream of the ancient and modern East.

The great impetus that the study of oriental languages has received during the last hundred years, the radical changes that the study of Sanskrit has wrought in the whole domain of philology, have led to the initiation of a science of comparative religion, which is slowly but surely modifying all departments of thought with which it comes in contact. To-day it is not a Marcion who queries the authenticity of texts, but the "higher criticism" that has once for all struck the death-blow to mere Bible-fetishism. The conflict between religion and science, which for more than two hundred

years has raged so fiercely, has produced a generation that longs and searches for a reconciliation. The pendulum has swung from the extreme of blind and ignorant faith to the extreme of pseudo-scientific materialism and negation; and now swings back again towards faith once more, but faith rationalized by a scientific study of the psychological problems which, after a couple of centuries of denial, once more press upon the notice of the western nations. The pendulum swings back towards belief once more; the phenomena of spiritualism, hypnotism and psychism generally, are compelling investigation, and that investigation forces us to recognize that these factors must be taken into serious account, if we are to trace the sweep of human evolution in all its details and have a right understanding of the history of civilization. The religious factor, which has been either entirely neglected by scientific evolutionists or has remained with an explanation that is at best fantastically inadequate, must be taken into primary account; and with it the psychic nature of man must be profoundly studied, if the problem of religion is to receive any really satisfactory solution.

Thus it is that there is a distinct tendency in the public thought of to-day towards a modified mysticism. It is a time also when the human heart questions as well as the head; the great social problems which cry out for solution, over-population, the sweating system, the slavery of over-competition, breed strikes, socialism, anarchy—in brief, the desire for betterment. Humanitarianism, altruism, fraternity, the idea of a universal religion, of a league of peace, such ideas appear beautiful ideals to the sorely suffering and over-driven men and women of to-day. Yes, the times are very like then and now; and once more the hope that mystic religion has ever held out, is offered. But mysticism is not an unmixed blessing. Psychism dogs its heels; and hence it is that the history of the past shows us that wherever mysticism has arisen, there psychism with its dangers, errors, and insanities has obscured it. Have we not to-day amongst us crowds of phenomenologists, searchers after strange arts, diabolists, symbolists, etc., a renaissance of all that the past tells us to avoid? All these vagaries obscure the true mystic way, and at no time previously do we find the various factors so distinctly at work as in the first centuries of the Christian era. It was against all these enormities and the wild imaginings that invariably follow,

when the strong power of mystic religion is poured into human thought, that Plotinus arose to revive the dialectic of Plato and rescue the realms of pure philosophy from the hosts of disorderly speculation, while at the same time brilliantly defending the best that mysticism offered. It will, therefore, be of great interest, for those who are inclined to believe in mystical religion in the present day, to consider the views of perhaps the most acute reasoner of the Greek philosophers, who not only combined the Aristotelean and Platonic methods, but also added a refined and pure mysticism of his own which the times of Plato and Aristotle were unable to produce.

The reader will doubtless be anxious to learn what was the attitude of Plotinus to Christianity, and whether the Christian doctrine had any influence on the teachings of the greatest of the Neoplatonists. Much has been written on the influence of Christianity on Neoplatonism, and of Neoplatonism on Christianity, especially by German scholars; but it is safer to avoid all extreme opinions, and be content with the moderate view of Harnack that, "the influence of Christianity—whether Gnostic or Catholic—on Neoplatonism was at no time very considerable," and with regard to the first teachers of the school entirely unnoticeable. Nevertheless, "since Neoplatonism originated in Alexandria, where Oriental modes of worship were accessible to everyone, and since the Jewish philosophy had also taken its place in the literary circles of Alexandria, we may safely assume that even the earliest of the Neoplatonists possessed an acquaintance with Judaism and Christianity. But if we search Plotinus for evidence of any actual influence of Jewish and Christian phraseology, we search in vain; and the existence of any such influence is all the more unlikely because it is only the later Neoplatonism that offers striking and deep-rooted parallels to Philo and the Gnostics," and Porphyry (c. xvi.) distinctly states that the Gnostics against whom Plotinus wrote were Christians.

And yet there can be no doubt that the strong spiritual life and hope which the teaching of the Christ inspired in the hearts of his hearers, brought a reality into men's lives that would not be content with the mere envisagement of a cold ideal. Those who were fired with this hope taught that this ideal was realizable, nay, that it had already been realized. With such a fervid spirit of hope and

enthusiasm aroused, philosophy had to look to its laurels. And in the words of Mozley, based on Vacherot, "the philosophers were kindled by a sense of rivalry; they felt, present in the world and actually working, a power such as they themselves sought to exercise, moralizing and ordering the hearts of men; and this stirred them to find a parallel power on their own side, and the nearest approach to it, both in character and degree, was found in Plato. To Plato they turned themselves with the fervour of pupils towards an almost unerring master; but they selected from Plato those elements which lay on the same line as that Christian teaching whose power elicited their rivalry."

Nor were the better instructed of the Christian fathers free from a like rivalry with the philosophers; and from this rivalry arose the symbols of the Church and the subtleties of an Athanasius. Curiously enough in our own days we notice a like rivalry in Christian apologetics in contact with the great eastern religious systems; a number of the most enlightened Christian writers striving to show that Christianity, in its purest and best sense, rises superior to what is best in the Orient. The theory of direct borrowing on either side, however, has to be abandoned; indirect influence is a thing that cannot be denied, but direct plagiarism is unsupported by any evidence that has yet been discovered. As Max Müller says:

"The difficulty of admitting any borrowing on the part of one religion from another is much greater than is commonly supposed, and if it has taken place, there seems to me only one way in which it can be satisfactorily established, namely, by the actual occurrence of foreign words which retain a certain unidiomatic appearance in the language to which they have been transferred. It seems impossible that any religious community should have adopted fundamental principles of religion from another, unless their intercourse was intimate and continuous; in fact, unless they could freely express their thoughts in a common language. . . .

"Nor should we forget that most religions have a feeling of hostility towards other religions, and that they are not likely to borrow from others which in their most important and fundamental doctrines they consider erroneous." (*Theosophy or Psychological Religion*, London, 1893, pp. 367-369.)



And though Plotinus cannot be said to have borrowed directly either from Christianity or other oriental ideas, nevertheless it is beyond doubt that he was acquainted with them, and that too most intimately. By birth he was an Egyptian of Lycopolis (Sivouth); for eleven years he attended the school of Ammonius at Alexandria; his interest in the systems of the further East was so great, that he joined the expedition of Gordian in order to learn the religio-philosophy of the Persians and Indians; his pupils, Amelius and Porphyry, were filled with oriental teaching, and it was in answer to their questioning that Plotinus wrote the most powerful books of the *Enneads*. Porphyry, moreover, wrote a long treatise of a very learned nature *Against the Christians*, so that it cannot have been that the master should have been unacquainted with the views of the pupil. Numenius again was highly esteemed by Plotinus and his school, and this Pythagoreo-Platonic philosopher was saturated with oriental ideas, as Vacherot tells us (i, 318):

“Numenius, a Syrian by origin and living in the Orient, is not less deeply versed in the religious traditions of Syria, Judæa and Persia than in the philosophical doctrines of Greece. He is perfectly familiar with the works of Philo, and his admiration goes so far as to ask whether it is Philo who platonizes, or Plato who philonizes; he dubs Plato the Attic Moses. If the doctrines of Philo have at all influenced the philosophy of Greece, it is owing to Numenius, the father of this Syrian School, out of which Amelius and Porphyry came into Neoplatonism.

“The oriental tendency of the philosopher is shown by the following words of Eusebius: ‘It must be that he who treats of the Good, and who has affirmed his doctrine with the witness of Plato, should go even further back and take hold of the doctrines of Pythagoras. It must be that he should appeal to the most renowned of the nations, and that he should present the rituals, dogmas and institutions which—originally established by the Brāhmans, Jews, Magians and Egyptians—are in agreement with the doctrines of Plato.’ (VIII, vii, *De Bono*).”

We, therefore, find in Plotinus two marked characteristics; the method of stern dialectic on the one hand, and a rational and practical mysticism on the other that reminds us very strongly of the best phase of the yoga-systems of ancient India. As Brandis remarks:



“The endeavour which, as far as we can judge, characterised Plotinus more than any other philosopher of his age was . . . to pave the way to the solution of any question by a careful discussion of the difficulties of the case.”

And though the method is somewhat tedious, nevertheless the philosophy of Plotinus is one of remarkable power and symmetry. In the opinion of Mozley:

“There is a real soberness in the mind of its author; the difficulties connected with the divine self-substance and universality, in relation to the individuality of man, though they cannot be said to be solved, are presented in a manner to which little objection can be taken intellectually, and against which no serious charge of irreverence can be brought.”

This is a great admission for a man writing in a dictionary of Christian biography, and the word “serious” might well be omitted from the last line as totally unnecessary, if not supremely ridiculous, when applied to such a man as Plotinus.

The part of the system of our great Neoplatonist that has been and will be the least understood, is that connected with the practice of theurgy, which consummates itself in ecstasy, the Samâdhi of the yoga-art of Indian mystics. For years Plotinus kept secret the teachings of his master Ammonius Saccas, and not till his fellow-pupils Herennius and Origen (not the Church father) broke the compact did he begin to expound the tenets publicly. It is curious to notice that, though this ecstasy was the consummation of the whole system, nowhere does Plotinus enter into any details of the methods by which this supreme state of consciousness is to be reached, and I cannot but think that he still kept silence deliberately on this all-important point.

Ammonius, the master, made such an impression on his times by his great wisdom and knowledge that he was known as the “god-taught” (*θεοδιδακτος*); he was more than a mere eclectic, he himself attained to spiritual insight. The pupil Plotinus also shows all the signs of a student of eastern Râja Yoga, the “kingly art” of the science of the soul. In his attitude to the astrologers, magicians and phenomena-mongers of the time, he shows a thorough contempt for such magic arts, though, if we are to believe Porphyry, his own spiritual power was great. The gods and dæmons and

powers were to be commanded and not obeyed. "Those gods of yours must come to me, not I to them." (ἐκείνους δεῖ πρὸς ἐμὲ ἔρχεσθαι, οὐκ ἐμὲ πρὸς ἐκείνους.—*Porphyrus*, x.)

And, indeed, he ended his life in the way that Yogins in the East are said to pass out of the body. When the hour of death approaches they perform Tapas, or in other words enter into a deep state of contemplation. This was evidently the mode of leaving the world followed by our philosopher, for his last words were: "Now I seek to lead back the self within me to the All-self" (τὸ ἐν ἡμῖν θεῖον πρὸς τὸ ἐν τῷ παντὶ θεῖον.—*Porphyrus*, ii.)

Indeed Plotinus, "in so far as we have records of him, was in his personal character one of the purest and most pleasing of all philosophers, ancient or modern" (Mozley). It is, therefore, of great interest for us to learn his opinions on the thought of his own time, and what solution he offered of the problems which are again presented to us, but with even greater insistence, in our own days. We will, therefore, take a glance at the main features of his system.

G. R. S. MEAD.

(*To be concluded.*)

## HELENA PETROVNA BLAVATSKY.

(Concluded from p. 50.)

THE early months of the summer that Madame Blavatsky spent near Naples, at Torre del Greco, were months full of suffering. She felt ill, solitary, and deserted, and, what is more, she feared that the prosperity of the Theosophical Society was ruined by her unpopularity and by the calumnies at all times directed against her. But at the first suggestion of resignation she made, she raised a storm of unanimous protest from America, Europe, and above all, from India. The President was powerless to calm the malcontents, who urgently demanded the return of H. P. Blavatsky, and the resumption by her of the business of the Society and of Theosophical interests in general. In vain she tried to prove to them that she would really be of more use to the movement by devoting herself, in seclusion and uninterrupted by business affairs and troubles, to the writing of her new work, *The Secret Doctrine*. They replied with assurances of devotion to her and by asking her to come to London, to Madras, and to New York; settle where she would, she would be welcomed, if only she would resume the leadership of the movement. As for leaving them, she must not for a moment think of it, for, according to the unanimous opinion, her leaving meant the dispersion of the Theosophical Society and its death!

As soon as it was known that one of the most foolish accusations against H. P. Blavatsky was that the Mahâtâmâs did not exist, and that they were only the creation of her imagination, invented in order to deceive the credulous, hundreds of letters reached her from all parts of India, from persons who had knowledge of them before, they said, they had possessed the slightest acquaintance with Theosophy. Finally came a letter from Negapatam, the home of *pundits*, bearing the signatures of seventy-seven of their learned men, emphatically affirming the existence of these superior beings, who were

too well known and recognized in the history of the Âryan races for their descendants to be able to doubt their existence. (*Boston Courier*, July, 1886.)

Helena wrote to me from Würzburg, where she had settled for the winter :

"I understand that the Psychical Research Society of London has suddenly perceived the possibility of making me pass for a charlatan. Above all things, they wish by any means to avoid differences with the orthodox science of Europe, and consequently it is impossible for them to recognize the occult phenomena as genuine and the result of forces unknown to the scientists. If they were to do this, they would at once have against them the whole clique of doctors of Science and Theology. Certainly their better plan is to trample on us Theosophists, who fear neither the clergy nor academic authorities, and who have the courage of our opinions. Well, then! rather than excite the anger of the shepherds of all the European sheep of Panurge, is it not better to excuse my disciples (for there are many among the number who have to be taken care of!) and condole with them as being my poor dupes, and to place me upon the stool of repentance, and accuse me of frauds, of spying, of thefts, and what not? Ah! I recognize my usual fate; to have the reputation without having had the pleasure! . . . If only at least I could have been of real service to my beloved Russia! But no! The only service that I have had the chance of performing for her has been a very negative one; the editors of certain newspapers in India being my personal friends, and knowing that every line written against Russia gave me pain, abstained from attack oftener than they otherwise would have done. . . . Behold all that I have been able to do for my country now lost for ever!"

Her great consolation in this exile of hers was the letters and the visits of her friends, who knew where to find her in the depths of Germany, where she had taken refuge for the sake of quiet and to be able to write her book in peace. The letters all displayed confidence and friendship; of the visits, those of her Russian friends gave her the greatest pleasure. Amongst them were her aunt from Odessa and M. Solovioff from Paris. While there the latter had a letter from Mahâtmâ Koot-Hoomi, and left again for Paris, enthusiastic over his visit and the extraordinary things which he had

witnessed at Würzburg, so much so that he wrote letter after letter, all in the style of the following extract:

“PARIS,  
“October 8th, 1885.

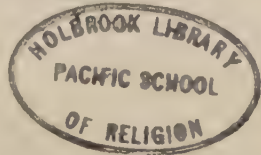
“MY DEAREST HELENA PETROVNA,

“I am in correspondence with Madame Adam. I have spoken to her much of you; I have thoroughly interested her, and she tells me that her *Review* will be forthwith opened not only to Theosophical articles, but to your own justification, if needs be. I have praised Madame de Morsier to her (this lady formerly professed much devotion to Madame Blavatsky and her teachings); as it happens, at this very time she has staying with her a visitor who joins with me and speaks to the same effect. All is going as well as possible. I spent the morning with Dr. Richet, and again I spoke with him about you, with regard to Myers and the Psychical Research Society. I can say that I have convinced Richet as to the reality of your personal powers, and the phenomena taking place through your agency. He asked me three categorical questions—to the two first I replied in the affirmative; as to the third, I told him that without doubt I should be able to give him an affirmative answer within the space of two or three months. I have no doubt that my answer will be in the affirmative, and then—you will see—there will be a triumph which will crush all the ‘psychists’ (of London). Yes, so it must be, must it not? For assuredly you will not deceive me! . . . I leave to-morrow for Petersburg.—Yours,

“V. S. SOLOVIOFF.”

All the winter, at Würzburg, Madame Blavatsky was occupied in writing her *Secret Doctrine*. She wrote to Mr. Sinnett that never since the writing of *Isis Unveiled* had the psychometric visions appeared so clearly and plainly before her spiritual perception, and that she hoped that this work would revivify their cause. At the same time Countess Wachtmeister, who passed this winter with her (and thenceforward never wished to leave her) wrote letters full of admiration for the writings of Madame Blavatsky, and above all for “the surprising conditions under which H. P. Blavatsky worked at her great book.”

“We are surrounded daily with phenomena”—thus she wrote





to me—"but we are so used to them that they seem quite in the ordinary course of things."

Once again H. P. Blavatsky had a severe illness, from which she with difficulty recovered, thanks to the devotion of her friends, who never left her side for a moment. It was principally to Dr. Ashton Ellis, of London, Countess Wachtmeister, and the Gebhard family that she owed her recovery; but from this time forward her life was one of continuous suffering more or less acute.

In the month of April, 1887, her friends succeeded in removing her to England. The previous winter she had passed at Ostend, where she finished the first half of *The Secret Doctrine*, and here she was constantly surrounded with friends, especially with those who came to see her from London; amongst these was the President of the British Theosophical Society, Mr. Sinnett, who had just published his book, *Incidents in the Life of Mme. H. P. Blavatsky*.

The last four years of her life, which Madame Blavatsky passed in London, were years of physical suffering, of incessant labour, of mental over-excitement, which completely undermined her health; but these years were also years of success, of moral fruition, which fully compensated her for her sufferings, and gave her cause to hope that her book, the Theosophical Society, and her writings would remain as evidence in her favour after her death, and would serve to clear her name from the calumnies with which it had been covered.

Here is an extract from one of her letters, written in the autumn of 1887, excusing herself for her long silence.

"If you only knew, my friends, how busy I am! Just imagine the number of my daily duties; the editing of my new magazine, LUCIFER, rests entirely with me, and besides that I have to write for it each month from ten to fifteen pages. Then there are the articles for the other Theosophical magazines—the *Lotus* at Paris, the *Theosophist* at Madras, the *Path* at New York—my *Secret Doctrine*, of which I have to continue the second volume and correct the proofs of the first two or three times over. And then the visits! . . . Very often as many as thirty a day. . . Impossible for me to get out of it! . . . There ought to be a hundred and twenty-four hours in each day. Have no fear; no news is good news! You will be written to if I become more ill than usual. . . .

Have you noticed on the cover of the *Lotus* the sensational announcement of the Editor? *Under the Inspiration of Madame Blavatsky*. Good Heavens, what 'inspiration'! when I have not had time to write one word for it. Does it reach you? I have taken three copies, two for you and one for Katkoff. I worship that man for his patriotism and the outspoken truth of his articles, which do honour to Russia. . . ."

The activity of the Theosophical Society in London, its meetings, its monthly and weekly magazines, and, above all, the writings of its foundress, attracted the attention of the press and the reprisals of the clergy. But here their representatives never gave way to such unjust and calumnious excesses as did the Jesuits of Madras. Most assuredly there were many stirring meetings, at which H. P. Blavatsky, to use her own expression, was "treated like Lucifer—not in its true sense, as *bearer of the heavenly light*—but in the popular sense, that which is ascribed to him in Milton's *Paradise Lost*. I was presented to the public as anti-Christ in petticoats." Nevertheless, her fine letter, entitled, "LUCIFER to the Archbishop of Canterbury," made a great sensation at the time, and all but put an end to clerical hostilities.

In London there was no longer any question as to phenomena; Helena Petrovna took an aversion to them. Nevertheless, as Mr. Stead remarks with truth, in his article on Madame H. P. Blavatsky in *The Review of Reviews* for June, 1891, never before did she make so many distinguished converts or converts more devoted to her cause than during the last four years of her life. Her visions and her clairvoyance, however, never left her. In July, 1886, she told us of the death of her friend, Prof. Alexander Boutléroff, before it was mentioned in the Russian newspapers. In fact, she saw him at Ostend on the very day of his death. The same thing happened in the case of our celebrated politician, M. N. Katkoff, a patriot whom she cordially esteemed. She wrote to me (and the letter is fortunately still extant and precisely dated) one month before his end that he would be ill and would die. In July, 1888, when I was in London, she extricated me from serious perplexity, caused by a wrongly-interpreted telegram, and told me, after an instant's meditation, what had happened at Moscow on that very day. When in the spring of 1890, the Headquarters of the Society

in London was moved into a new house, better adapted to accommodate her increased staff, H. P. Blavatsky said, "I shall never move again, they will take me from this house to the crematorium." When asked why she foretold this, she gave as a pretext that this house had not her lucky number; the number seven was lacking.

The health of Helena Petrovna continued to go from bad to worse with the increasing growth of her occupations. She formed around herself a group of ardent Theosophists who were anxious to study the occult sciences. With regard to this she wrote to me in 1889.

"You ask of me, what are my new occupations? None except the writing of fifty or so more pages each month, my *Esoteric Instructions*, which cannot be printed. Five or six unhappy voluntary martyrs, among my devoted esotericists, copy out 300 copies, so as to send them to the absent members of my Esoteric Section, but I have to revise and correct them myself into the bargain! . . . And then our Thursday meetings, with the scientific questions of the *savants*, such as William Bennet or Kingsland, who writes on electricity; with stenographers in all the corners, and the assurance that my least word will be incorporated in our new journal of reports, *Transactions of the Blavatsky Lodge*, and that they will be read and commented on not only by my Theosophists, but by hundreds of the ill-disposed. My pupils in Occultism are overjoyed. They have sent out a circular through the Theosophical world, saying, 'H. P. B. is old and very ill; H. P. B. might die any day, and then from whom could we learn the things she can teach us. We must club together and record her teachings,' and so they pay for the stenographers and the printing, and it costs them much. . . . And their old H. P. B. *must* find time to teach them, although this cannot be done except at the cost of time which she formerly devoted to writing, in order to gain her daily bread, for foreign journals and newspapers. Well! H. P. B. will have her habits a little further upset—that is all! At the least word from me they would gladly indemnify me, but I won't accept one penny for such lessons. 'May thy money perish with thee, for thou hast thought to purchase the gifts of God for gold;' that is what I say to those who think they can buy the divine science of eternity for shillings and guineas."

Two years after she had settled in London, Madame Blavatsky made the acquaintance of a woman of extraordinary knowledge, merits, and talent.

I will let her speak herself.

"I fight more than ever with the materialists and atheists. The whole league of 'Freethinkers' is armed against me, because I have converted into a good Theosophist the best of their workers—Annie Besant—the famous woman author and orator, Bradlaugh's right hand and his tried friend. . . . Read her profession of faith, *Why I became a Theosophist*—a shorthand report of what she said in her public confession before a great meeting at the Hall of Science. The clergy are so well pleased with her conversion that at present they are full of praises of Theosophy. . . . What a noble and excellent woman she is! What a heart of gold! What sincerity, and how she speaks! A real Demosthenes. One never can tire of hearing her. . . . That is precisely what we have need of, for we have knowledge, but none of us—above all myself—know how to speak; whereas Annie Besant is a finished orator. Oh! this woman will never betray, not only our cause, but even my poor person!"

My sister had good grounds for what she said. With the support of Theosophists such as Mrs. Besant, Countess Wachtmeister, Bertram Keightley, and such like, she could have rested in peace and devoted herself quietly to her literary works, had her days not been already numbered.

The winter of 1890 was, as we all know, very severe in London, and, from the spring of 1891, the influenza, this new scourge of humanity which has the gentlest appearance and does not show its claws until later on, joined issue with the inclemencies of the season and carried off a larger proportion of the world than all the other diseases—our old friends—who do not deceive people by their airs of innocence. The whole community at 19, Avenue Road, was taken ill with it during the months of March and April. The younger members recovered, H. P. Blavatsky succumbed.

Mrs. Annie Besant was away; she had gone to the Congress of American Theosophists, to represent there the Foundress of the Society, and had been entrusted by her with an address to "her fellow citizens and brothers and sisters in Theosophy." The first



successes of Helena Petrovna had their cradle in New York ; the city of Boston had the privilege of giving her her last pleasure while on earth. The telegrams full of kind sentiments, of thanks and sincere good wishes for her, which reached her from America, after the reading of her letter, gave her real joy, at the very time she was confined to her bed and condemned. . . . Condemned? No. She who so often had been deceived herself and had so often proved false the sentence pronounced on her by the doctors, once again deceived them, but in another way. At eleven o'clock in the morning of May 8th, the doctors pronounced her out of danger, she got up and sat at her writing-table, without doubt wishing to die at her post, and at two o'clock she closed her eyes and—departed.

"She departed so quietly"—so wrote a witness of this unlooked-for death—"that we, who were near her, did not know even when she ceased to breathe. A supreme sensation of peace took possession of us, as we knelt there, knowing all was over." ("How she left us," by Miss L. Cooper, LUCIFER, June, 1891).

I had seen my sister for the last time in the summer of 1890. She had just been settling into her new house and was very busy and nearly always in pain. She was then forming a Home at the East End for working women. "The Working Women's Club," founded at the cost of a wealthy Theosophist who wished to conceal his identity, prospered at this time under the protection of the lady patronesses belonging to the Theosophical Society. We passed the evenings talking of old days, of her beloved country ; the injustice of the English Press and its calumnies against Russia seemed always to amount to injuries against herself. It is a great pity that her compatriots do not know all her articles on this subject. Many of them, those, above all, who formed their idea of her from the allegations of certain Russian newspapers, would have changed their opinions about her after reading, for instance, her article in LUCIFER, June, 1890, entitled, "The moat and the beam," written in reply to the false accusations against the Government of Russia, carried at indignation meetings held with regard to "Russian Atrocities in Siberia," which latter were, for the most part, invented by the too vivid imagination of George Kennan. And, curiously enough, the last words from her pen, which appeared on the same page of LUCIFER in which a hurried notice of her death was inserted,



related to the Emperor of Russia. Therein she gave the Court of the Queen of England the good advice, that they should endeavour to follow the example offered by our Imperial family, in the practice of certain virtues, unknown to those devoid of "True Nobility," that being the title of this article.

On a fine May day, the remains of the Foundress of the Theosophical Society were taken in a coffin, completely covered with flowers, to the Crematorium at Woking. There was no elaborate ceremony, neither was mourning worn, she herself having expressly forbidden it. \*

It was in India and, above all, at Ceylon, that her death was commemorated with much pomp, but in Europe the ceremony was of the simplest, only a few words were spoken of her "who had created the Theosophic movement, who had been the apostle of universal charity, the apostle of a life of purity and labour for the sake of others and for the progress of the human spirit and, above all, of the eternal and divine soul." Then the body was committed to the flames and "three hours later, the ashes of her who had been Helena Petrovna Blavatsky, were brought back to her last home.' Possibly some amongst her disciples were too fervent, but there were others who spoke nothing but the absolute truth concerning her. I quote, as a specimen, these words, which cannot fail to be approved by any impartial person.

"The friends of Madame Blavatsky merely ask that the rules of palpable common sense shall be admitted in any judgment of her, that testimony from those who know much shall be thought weightier than testimony from those who know nothing, that every well-established principle in the interpretation of human character shall not be reversed in her case, that the unsupported assertion of a daily newspaper shall not be conceded the authority of a Court or the infallibility of a Scripture. They do not even ask that the impartial shall read her books, but they *suggest*, not from hearsay, but from experience, that if any man wishes his aspirations heightened, his motive invigorated, his endeavour spurred, he should turn to the writings which express the thought and reflect the soul of Helena P. Blavatsky."—"Test of Character," by A. Fullerton, *Path*, June, 1891).

"Amen," say we, her nearest relatives, to this tribute of a disciple.

As for myself, although I do not exactly hold with them, yet I may be allowed to say that the teachings of Theosophy should not be ignored by our contemporaries, even though the Society be dispersed and no trace remain of it as an organised body. These teachings will have their place in the history of the Nineteenth Century and—even if they do not materially influence the coming generations, as is the hope of her devoted followers—yet the name of a woman who was capable of calling forth a movement based on universal ideals, cannot be entirely lost in oblivion.

VERA P. JELIHOVSKY.

*[Our best thanks are due to the Editor of the Nouvelle Revue, for permission to translate this biographical Essay—EDS.]*

## MYTHS OF OBSERVATION.

(*Concluded from p. 16.*)

MR. COLENSO gathered, half a century ago, information from old chiefs, one of whom (from the East Coast, North Island) said "Anciently the land was burnt up by the fire of Tamatea," when all things perished. Another, a chief of the Ngatiporou of the East Cape, said that "all the moas perished in the fire of Tamatea." (See *Trans. N. Z. Inst.*, vol. xii., p. 81. The Tamatea mentioned is however almost certainly not the Tamatea of the tribe Ngati-Kahungunu, but probably the ancient deity mentioned by Wohlers in *Trans.*, vol. vii., p. 6.) Now, as we know that the moa (if by *moa* is meant the *dinornis*, which I doubt) did not perish by fire, the inference is that this "fire of Tamatea" was probably a legend brought with them from afar, and localized.

I have just recovered an interesting legend not yet published; it is as follows:—

"The descendants of Tarangata were the parents of Fire. He conceived the idea that he was destined to become the conqueror of the world. He protruded his tongue to lick up Water, thinking he could consume it all. Then came forth the great Wave to do battle with him. The one shot forth his tongue, the other did the same on his part. Aha! the name of the battle was Kaukau-a-wai. Then, then indeed was the power of Water exhibited. Aha! This was the defeat of Fire; it flew; it retreated; it was conquered by Water. Before all was over, however, everything on earth had melted."

The story of Maui having procured fire from celestial sources, and in doing so setting the world in flames, is the most widely distributed of all the Polynesian legends. The Mangaian (Cook's Islands) version says that Maui resolved to be revenged for his trouble

"by setting fire to his fallen adversary's abode. In a short time all the nether-world was in flames, which consumed the fire-god and all he possessed. Even the rocks cracked and split with the heat; hence the ancient saying, 'the rocks at Orovaru are burning';" equivalent to saying, "the foundations of the earth are on fire." (*Myths and Songs of the South Pacific*, by the Rev. W. Wyatt Gill, LL.D., p. 56.)

In Hawaii (Sandwich Islands) was preserved a distinct tradition that, on account of the wickedness of the people then living, the god Tane destroyed the world by fire and afterwards organised it as it is now; the first man of the new race being called Wela-ahi-lani (Burning-fire-of-heaven). (Fornander's *The Polynesian Race*, vol. i., 63.) They have also a distinct tradition of the watery deluge.

Before leaving Polynesia we may also notice that the Maoris speak of the deluge as "the overturning of the world." So the Ngaitahu relate that "Putā was the cause of the land being turned upside down" (White's *Ancient History of the Maori*, i., 181), and the flood spoken of in the legend of Tawhaki, when the earth was overwhelmed with the waters, is called "the overturning by Mataaho."

Now the Greenlanders have the same expression as this. They are very much afraid of certain spirits called Ingwersoit, who are supposed to be the souls of those people that died when "the world was turned upside down" in the days of the deluge. They are thought to have become flames of fire, and to have found shelter in the clefts of the rocks. (*Crantz*, vol. i., p. 208.)

Having thus collected a certain number of facts as material for reasoning upon, let us consider if they contain any material worthy of study. Of course, when I speak of facts, I do not allude to the substance of the stories as being facts, but to the convergence of certain lines of tradition. The first point to consider is the truthfulness of the idea contained in the old legends. Are they sheer profitless lies, or are they merely veils for the truth? That they are lies, in the sense of being made with the intention to deceive, I do not think possible. The field for lying is so vast, and originality so rare, that I do not think it reasonable to suppose that pure falsehoods with identical incidents would have sprung up in a hundred different places, and continue to agree with each other in their repetitions over vast spaces of time.

The next hypothesis is that they are religious parables. It will be found that in almost all tales of the great ancient catastrophe, whether of fire or water, the notion of its having been a punishment for human sin is very prominent. Not only in the Biblical account, but in heathen traditions it is said that men grew evil. Thus in the Teutonic legend, that of the Scandinavian Voluspa, which I before quoted, we find that before the earth was burned, and before its re-emergence from the waters, the time was one of brothers fighting against each other, cruelty and luxury reigning.

"The age of axes, the age of lances, in which bucklers are cleft. The age of North winds, the age of fierce beasts succeeds, before the world falls to pieces. Not one dreams of sparing his neighbour." (Ida Pfeiffer's *Visit to Iceland*, p. 333.)

The Druid tells us that it was "the profligacy of man" that provoked the deluge and the conflagration. The Maori says that before the deluge "Man had become very numerous on the earth. Evil prevailed everywhere." The Hawaiian relates that the earth was destroyed by fire on account of the evil conduct of its inhabitants. The Brazilian describes "the ingratitude of men and their contempt for him who had made them." The tale is everywhere the same; a few are hidden from the fire in a great cave, or escape in a canoe from the overwhelming flood, to become the parents of a new race. If we grant that the stories had a religious origin, that the flood and fire were believed to be sent as punishments for sin, we may then ask: "In what way was the tradition transmitted? Was it originally a legend handed down through many centuries to the descendants of those who really experienced the calamity in a certain locality?" If so, it must be of stupendous antiquity, since the story is the property of Ancient Briton, Scandinavian, Greek, Hindustani, Chinese, North and South American, Indian and Polynesian. The children of that one primitive people which experienced the flood must have differentiated into all these extremely foreign tribes. A far more probable theory is that the story, the property of one people, has been diffused to the others by communication. This too would necessitate a great antiquity, but for such antiquity there is good evidence. The more study one gives to the races of men the more impressed the mind becomes with the necessity for great spaces of time in which the drama even of *man's* life on earth can be played.



Long periods are necessary for even the most simple phases of human existence to develop and play their part. I do not fear at the present day to shock the sensibilities of others by such a claim, for a champion of the orthodox, Professor Sayce, has stated that he considers that human beings have communicated with each other by means of articulate speech for at least 40,000 years. And this is a very mild estimate compared with what some anthropologists demand. If then we allow 6,000 years for all recorded history (much even of that being mythical), we have behind in the darkness of unrecorded ages, 34,000 years of which we know absolutely nothing, except geologically. Time is here for the growth and decadence of great peoples, for endless wanderings, tradings, wars, captivities, and, in fact, an infinite variety of circumstances before which the mind falters. It is quite possible, nay, even probable, that in that far-off unknown time there were means of communication as to language and tradition of which we now have no conception, and that legend and story may have passed from race to race during epochs since which the very configuration of the earth's surface has had time to change.

Thus, then, we have considered three theories for the origin of the "destruction" legend; that it was pure lying, evolved similarly in many places at once; that it was a religious story (record or parable), handed down from a people which differentiated into many alien races; or that it was a tale, which, issuing from one source, flowed by inter-communication among people widely separated in regard to locality and ethnic character. There yet remains another explanation, which seems to me to be the most probable of all, *viz.*, that it belongs to the class of legends named by Tylor "Myths of observation." These are mainly scientific discernments, distorted by imperfect observation, and affected by the primitive superstitions and dim perceptions of cause and effect which mark the simple mind of the barbarian. He sees, as the trained scientist sees, the facts of nature, and unable to reason inductively, he deduces some false conclusion. He notices huge bones left uncovered by a landslip or lying in a cave. Thence arises the idea that these are the bones of giants, and it is not long before all the accompaniments of myth are grouped around the incident, the war between the gods and giants, etc. The Siberians have often found bones, teeth, and other remains of mammoths partly exposed in river-banks or cliffs. They

supposed, from seeing the remains thus half-buried in the ground, that these were the *disjecta membra* of some burrowing animal. The Chinese of the North call it *fen-shu*, the "digging-rat." Soon arose legends of the creature's habits; the Yakuts and Tunguz have seen the earth heave and sink as a mammoth bored underneath. In a Chinese Encyclopædia of Kang-hi it is described as like "a rat in shape, but as big as an elephant; it dwells in dark caverns, and shuns the light." Rhinoceros horns, brought to Europe by ancient travellers, were supposed to be claws of griffins, those great four-footed birds with claws like lions, spoken of by Herodotus and Ctesias. The Siberians also think that the fossil horns of the rhinoceros are the claws of an enormous bird, and thence has grown a myth that monstrous birds in olden times fought with the ancestors of men.

"One story tells how the country was wasted by one of them, till a wise man fixed a pointed iron spear on the top of a pine tree, and the bird alighted there, and skewered itself upon the lance." (Tylor's *Early History of Mankind*, p. 310.)

This legend is especially interesting because it suggests the origin of some of our New Zealand stories concerning a great man-eating bird. The Rev. Mr. Stack relates a legend from the South Island, stating that a gigantic bird of prey had "built its nest on a spur of Mount Tarawera, and darting down from thence it seized and carried off men, women, and children, as food for itself and its young. For, though its wings made a loud noise as it flew through the air, it rushed with such rapidity upon its prey that none could escape from its talons. At length a brave man, called Te-Hau-o-Tawera, came on a visit to the neighbourhood, and finding that the people were being destroyed, and that they were so paralyzed with fear as to be incapable of adopting any means for their own protection, he volunteered to capture and kill this rapacious bird, provided they would do what he told them. This they willingly promised, and having procured a quantity of *manuka* saplings, he went one night with fifty men to the foot of the hill, where there was a pool, sixty feet in diameter. This he completely covered over with a network of saplings, and under this he placed fifty men armed with spears and thrusting weapons, while he himself, as soon as it was light, went out to lure the Pouakai from its nest. He did not

go far before that destroyer espied him, and swooped down upon him. Hautere had now to run for his life, and just succeeded in reaching the shelter of the network when the bird pounced upon him, and in its violent efforts to reach its prey, forced its legs through the meshes, and becoming entangled, the fifty men plunged their spears into its body, and after a desperate encounter succeeded in killing it." (*Trans. N. Z. Inst.*, vol. x., 64.)

White also relates that the fairy people, the Nuku-mai-tore, were greatly troubled by the visits of a huge flesh-eating bird. It was killed by the hero Pungarehu, and they found, round the cave in which the creature had lived, bones of human beings strewn about. (White's *Ancient History of the Maori*, vol. ii., p. 33.)

Now it is exceedingly probable that the Maoris, seeing the huge bones of the *dinornis* lying on the surface, as we even now find them, constructed on the immensity of the remains a myth about a monstrous man-eating bird, unaware that the *dinornis* was wingless. It is improbable that the remains of *Harpagornis*, comparatively scarce and not remarkable, should have suggested the myth. In the ancient world the discovery of fossil bones often either originated or became the illustrations of myth, just as Marcus Scaurus brought to Rome from Joppa the bones of the monster prevented by Persens from devouring Andromeda, and as the rib bone of the whale still preserved in St. Mary Redcliffe Church is supposed to have belonged to the Dun Cow slain by Guy, Earl of Warwick. Numberless such instances could be cited if necessary.

On the other hand there are myths of observation in which probably the legend is not so much an accretion to the natural fact, as a slightly altered transmission of actual record. The savage tribes of Brazil tell of the *curupira*, an enormous monkey, covered with long, shaggy hair, and with a bright red face. No such animal now inhabits Brazil, but geologists say that in the post-pliocene period such a creature existed in that country, and may possibly have lived down to the time when men came into being. A tradition has been preserved by Father Charlevoix (*History of New France*, vol. v., p. 187) from North American sources, concerning a great elk. He says,

"There is current also among the barbarians a pleasant enough tradition of a great elk, beside whom others seem but ants. He

has, they say, legs so high that eight feet of snow did not embarrass him; his skin is proof against all sorts of weapons, and he has a sort of arm which comes out of his shoulder, and which he uses as we do ours."

Mr. Tylor, speaking of this legend, says,

"It is hard to imagine that anything but the actual sight of a live elephant can have given rise to this tradition. The suggestion that it might have been founded on the sight of a mammoth frozen with his flesh and skin, as they are found in Siberia, is not tenable, for the trunks and tails of these animals perish first and are not preserved like the more solid parts, so that the Asiatic myths which have grown out of the finding of these frozen beasts tell nothing of such appendages. Moreover, no savage who had never heard of the use of an elephant's trunk would imagine from the sight of the dead animal, even if its trunk were perfect, that its use was to be compared with that of a man's arm."

I may add to Mr. Tylor's remark that "the beast with a hand" is a well known ancient name for the elephant, and that in the Island of Java (West portion, Sunda) the elephant is called "*liman*," a word derived from *lima*, the common word for "hand" and "five" in Polynesia.

Thus we have the myths of observation divided into two classes; one, in which the natural object becomes suggestive and gathers myth; for instance, the discovery of large bones giving rise to the story that "there were giants in those days," the war of the Titans, etc. The other class is that wherein has perhaps been kept a dim record of events once observed, but which without the tradition would have been forgotten. If the stories both of the watery deluge and the destructive fire are not religious dramas portraying the earthly punishment of the wicked, to which class of the myths of observation do they belong? I am strongly inclined to think that they do not belong to the series of tales which have preserved the memories of things which once existed or circumstances that really happened. They are not like those legends in which are probably kept alive the memory of the elephant among American Indians, or of the great anthropoid ape in Brazil. They are more likely to be partially imperfect scientific observations. Thus the savage sees, as we see, sea-shells on the top of a mountain, and he argues as we do,



"This place was once covered with water." But he does not go on as the geologist does, gathering fact after fact, and deducing therefrom the knowledge that different portions of the earth's surface, now solid land, were once submerged and have been upheaved. The untrained observer's imagination goes to work and pictures a sudden and dreadful catastrophe, in fact, a deluge. But what should such a deluge be for? What could such a drowning quantity of water have been needed for but to extinguish a world-destroying flame? Around him his watchful eye notices other rocks which have been subjected to the action of fire. This is not to be denied, for he can probably see in many places lava-flows actually in process of being converted into stone; and those who think that the uneducated mind is incapable of recognising similar action in the plutonic rocks know little of the acute powers of reasoning (in some directions) possessed by primitive men. Here is the water-worn rock, so once there was a deluge; here is the fire-fused rock, so once there was a conflagration in which the whole earth was on fire. Given this idea, started in two or three places, however widely separated, and interchange of thought during the immense spaces of prehistoric time would well account for the dissemination of the myths.

I believe that the Maoris have many myths of observation not of this kind, and to these I hope at some future time to call your attention; but the particular class of legends relating to the deluge has probably sprung from suggestions inspired by keen eyes and enquiring brains seeking to account for geological puzzles.

There is one thing which, it is only honest to say, troubles me and prevents my wholly accepting the "observation-myth" explanation. I cannot help thinking that at some exceedingly ancient date, the world, or a large part of the then known world, was really visited by some great catastrophe. Major-General Shaw lately gave an interesting paper on the Great Ice Age, but neither in his paper, nor, curiously enough, in the discussion that followed, was mention made of the *suddenness* with which the climatic alteration was effected. The mammoths, whose remains have been exhumed in thousands in Siberia were victims of some sudden calamity. In full vigour of life they were frozen up and preserved. So also with the vegetable remains now to be found in the Polar regions. The stumps of



magnolias, walnuts, limes, vines and mimosas (which prove a luxuriant flora and almost tropical climate to have existed in Greenland and Spitzbergen) had no time to decompose and rot before the Terrible Age of the world set in. That the calamity was accompanied by great cold appears to be taught by one of the oldest religious books in the world, the *Zend Avesta* of the Parsîs. In this book, the first Fargard of the *Vendidad* describes the creation of the world by the great spirit Ahura Mazda, and the second Fargard speaks thus:—

“The Maker, Ahura Mazda, of high renown in the Airyana Vaêgô, by the good river Daitya, called together a meeting of the celestial gods. . . . And Ahura Mazda spake unto Yima, saying ‘O fair Yima, son of Vîvanghat! Upon the material world the fatal winters are going to fall, that shall bring the fierce foul frost; upon the material world the fatal winters are going to fall, that shall make snowflakes fall thick, even an *aredvi* deep on the highest tops of mountains. And all the three sorts of beasts shall perish; those that live in the wilderness, and those that live on the tops of the mountains, and those that live in the bosom of the dale, under the shelter of stables. Before that winter those fields would bear plenty of grass for cattle; now with floods that stream, with snows that melt, it will seem a happy land in the world, the land wherein footprints even of sheep may still be seen. Therefore make thee a Vara,” etc., etc. (Darmesteter’s *Zend Avesta*, vol. i., p. 15.) the god instructing Yima how the remnant of men, cattle, seed and other things might be preserved against the time of trouble close at hand. Whatever that trouble was, whether of fire, or water, or intense cold, or of the whole three in succession, the memory of such an evil time could never have co-existed in the legends of Europeans, Asiatics, American Indians, and Polynesians, if those people then occupied the localities they now inhabit, since we know that no catastrophe has been universal. In such cases we have to rely upon the theories either of common descent or of free interchange of traditions all round the world in prehistoric times.

EDWARD TREGEAR.

## TWO HOUSES.

## CHAPTER I.

"LET me see," said Miss Jessamy Mainwaring, tentatively, "your name is——?"

"Liz Arden, please, Miss. This here's my sister Jess."

"Ah!" Miss Mainwaring picked up a paper from the table before her, read it, frowned, laid it down, and, leaning forward, tapped lightly upon it with a little gold pencil case.

"I am sorry," she said incisively, "we can do nothing for the case."

The applicants looked crestfallen; they were the extremest contrast in appearance conceivable, but the rueful air was reflected in both faces as Miss Mainwaring pronounced her dictum. The spokeswoman was a girl of nineteen, her dress was fairly respectable, she had a strong, substantial figure, a handsome, brilliantly tinted face, and fine, bold looking eyes; her boots were patched, and she wore a string of pearl beads round a full, well moulded throat. The younger girl was also the taller; she looked as though she had outgrown her strength; she was very slim, with long, thin hands, the fingers of which tapered. Her face was delicate in outline; it might have been pretty had it not been so pale and pinched. The lips were sensitive, the upper lip very short, it quivered as Miss Mainwaring spoke. The skin was fine, and soft, and bloodless looking. The girl was shabbily dressed, her black curly hair, cropped short, and clinging in rings and tendrils round her brow, wanted brushing. Her eyes were grey, frightened, misty, dilated, and circled with long, black lashes. The elder girl spoke

"The lady as I saw last week, Miss——"

"Miss Syme? I know. She told you she would investigate the case. I am attending the bureau this week, and I have all information respecting former applicants. We can do nothing for you."

"Why not? What's there against us? Mr. Vasarhély——"

"Pardon me," said Miss Mainwaring coldly, "Mr. Vasarhély is not an authority here. This is a church organization; Mr. Vasarhély is an infidel and a charlatan. Please do not mention his name as a recommendation. If you desire to know what there is against you, I can tell you."

The girl wriggled nervously, and contemplated her patched boots. The younger, by three years, began to whimper, and wipe her eyes with her long, thin hands. Jessamy Mainwaring picked the paper up daintily. Her hands were rather large, firm, and white, and on the third finger of the left hand was a diamond ring.

Jessamy was an only child, a credit to her parents both physically and mentally. She stood five feet eight inches, without her pretty slippers. She went clothed in the nineteenth century equivalent for purple and fine linen. She had crowned a petted childhood and a brilliant career at Newnham, by a no less brilliant betrothal to Sir Charles Verschoyle, a young man who had terminated a season of the diligent sowing of wild oats by becoming entirely subjugated by the wit and beauty of Miss Mainwaring. Jessamy was a beauty, whose physical advantages threw a softening veil over an intellect, the vigour and lucidity of which were inclined to gravitate towards a harsh and unlovely strength and pride. Her cleverness was attended by all social graces, and it was only now, in the charitable bureau, that it showed some hard and unprepossessing traits, linked with some prejudice. She raised her blue eyes:

"Elizabeth Arden," she read, "aged nineteen, and Jessie Arden, sixteen, that is correct? You live with your grandmother, Susan Arden. You are the daughters of her daughter, now dead. Susan Arden is intemperate in her habits, she has been frequently imprisoned for drunkenness and the use of bad language. She has lately been imprisoned for obtaining money under false pretences by means of fortune telling. She has pursued this system of fraud for years. You—Jessie Arden—were discharged with a caution, because of your youth. You obtained money from a servant girl, by pretending to see visions in a glass ball. You are young, and under your grandmother's authority, therefore you were leniently dealt with; but you knew you were cheating and saying what was untrue, and your age does not really excuse you. You deserved punishment.

As for you, Elizabeth, you were taken as housemaid by Mrs. Forsythe; it was your first place."

"I was at school before."

"A reformatory school, I think?"

"Well, yes!" said the girl, defiantly. "Come now. It was—and what of that?"

"Nothing—to me. You left that situation with a stain upon your character, and you have since been living at home. Mrs. Forsythe often had reason to complain of your forward manners and flightiness. That is your story. A very discreditable one."

The younger girl was sobbing hysterically, and backing towards the door. The older planted her arms akimbo and advanced.

"Look 'ere," she said in a strong voice, "it's very fine for you, you've all the luck and all the fun you want, but you just think 'ow you'd feel if you 'adn't no luck and no fun that you could take without being bullied and nagged, and kep' under. You're a gal like me, I'll be bound you've got some fellow keeping company with you, respectable like. If you was placed like me, and treated as I've been, you'd think it was pretty hard as you should be starved to death for it. It's a shame! Why, you've never had a chance of doing wrong. Not you! You'd be a fool if you did, that's what you'd be, a fool! Now that's straight, ain't it?"

"Be kind enough to leave the office," said Miss Mainwaring, white with wrath.

"No—and I won't leave the hoffice neither. Will you get me work?"

"Certainly not. Leave the office."

"I shan't, I tell you. You, sitting up there and lecturing away. I'll give you a piece of my mind, and if you don't like it you can do the other thing, you can! Leave me alone, Jess, you little fool."

The younger girl was sobbing, and plucking her by the sleeve.

"You impertinent young woman," said Miss Mainwaring, indignantly. "I shall send for the police."

"Ho! you'll send for the perlice, will you," screamed the applicant, her face scarlet. "You'll send for the bloomin' perlice and 'ave me run in. All right! You just wait. I'll give 'em something to lock me up for. Don't you make any mistake! I'll scratch your eyes out, I will. Insulting me!"

Jessamy Mainwaring stepped towards the bell, the other jumped before it.

"No, you don't," she screamed. "You don't ring that 'ere bell. I'll 'ave you up for insulting a respectable young lady, as good as you are, if the truth was known, I dessay."

Miss Elizabeth Arden launched forth into a flood of vituperation, which the polite reader shall be spared. The object of her attack stood erect and scornful, so far as outward demeanour was concerned, but her inward soul was dismayed, for if this raging savage perpetrated a physical onslaught upon her, how then?

Miss Mainwaring was a fearless rider, an admirable dancer and swimmer, an expert tennis and golf player. She was in perfect health and excellent condition. She was probably more than a match for the shrieking young virago confronting her; but her pride and delicacy revolted from a struggle in the orderly sanctum of the charitable bureau, dedicated to the serene personality of Miss Syme.

"Girl," she said severely, as her assailant paused for breath, "you must be either intoxicated or insane."

The speech had not a soothing effect; the young shrew sprang forward as though about to fly at Miss Mainwaring's throat. The younger girl caught her and held her back with all her feeble strength. Her own breathing was quickened, and she coughed a little hard cough. It was noticeable that though the furious Liz bestowed a very uncomplimentary epithet upon her sister and bade her release her, she did not struggle with her for freedom, and, indeed, stood still, and only strove to loosen the clinging hands with her own.

At this juncture there came a tap on the panels of the door, which swung open and a man entered.

The younger girl gave a faint gasp and released the older. The new-comer was very tall and exceedingly powerful, considerably above the ordinary height and broad in proportion—a very giant.

His features were calm and regular; his face had the mellow whiteness of ivory. His hair was brown, thick, wavy, and worn rather long. The face was serious and very still; the eyes were blue, and had a strangely veiled expression in them. The face was sphinx-like in its quietude and repression, the brow was very broad, the eyebrows thick and level. He did not look like an Englishman,



yet he bore no distinctive features of any other race. A striking personality—human, yet not human, judged by our present day standards. So might the men of a mightier race, long passed away, appear in the imagination of a poet.

He stepped into the office, uncovered his head, and bowed easily, gracefully, and with dignity.

"I am afraid," he said, in a deep, pleasant voice, "that you are in some difficulty, Miss Mainwaring."

Miss Mainwaring, startled by the advent of a perfect stranger who knew her name, answered with a heightened colour,

"I am. This young woman has been grossly uncivil. I think she must have been drinking. I have refused, upon sufficient grounds, to assist her either with money or work. If you know her, pray advise her to leave the office at once, or I shall give her in charge for using threatening language."

The angry girl seized a huge volume upon the table, evidently with the intention of flinging it at Miss Mainwaring's head, when the tall man raised his hand. He was standing behind Liz Arden. She certainly did not see the action. She stopped, the book fell heavily to the floor, and she hastily closed the left hand over the right, and began to rub and chafe it. The man stepped to her side, and laid his hand on her shoulder.

"Have you sprained your hand?" he said, quietly.

"I don't know," said the girl, in a low-voiced mutter. "It feels all jarred like."

"Perhaps you sprained it. You had better go home. Fetch your grandmother from the 'Rose and Crown,' and keep your sister at home out of the rain. She is ill already. Take her home."

The girl crept out like a beaten dog, and the younger followed. The man looked at her as she went, and smiled.

"Is your cough bad, Jess?" he said, gently.

"Yes, sir." She spoke in a faint, hoarse, frightened whisper.

"Never mind," said the man. "To-morrow you will be quite well. Good-bye, Jessie."

The girl stared at him with her frightened, misty, grey eyes, and stole out after her sister. The door closed. Miss Mainwaring spoke.

"I am infinitely obliged to you."

"By no means. I sent them here to-day. I came myself to see you. I wished to see you—again."

He made an odd little pause between the two last words, and Jessamy was seized with a strange sense as of some vague reminiscence.

"I do not remember having met you before."

"No? But I remember you very distinctly. My name at least you will remember—Vasarhély."

Miss Mainwaring stiffened visibly.

"I know your name, certainly."

The tall man laughed.

"But had no desire to meet the owner? Miss Mainwaring, will you not consider the cases of Liz and Jess Arden?"

"I cannot. The rules of this organization are most stringent, and—"

"I know that. Many Christian organizations virtually assert that their Master was too lax in His judgment of sinners; but, I plead for your own private consideration. May I talk to you a little."

"I am exceedingly busy—however—for a minute—"

"Thank you. I suppose that Liz was very abusive?"

"She was. She is, moreover, a most undeserving case. She was educated at a reformatory school, and her moral character is very bad."

"Truly so. But I want you to reflect. Liz has been brought up by a drunken old woman. Her education from her kinswoman consisted of bad example, blows and foul language. She is a *gamine* of the streets. She has the faults and virtues of her class. The training of the reformatory was repressive, but not softening. She entered life a very handsome, coarse-natured young woman, with a boundless flow of animal spirits. She did not resist nor dislike evil; it was a foregone conclusion that she should not. She spoke to-day rudely and violently—but—didn't she speak the truth? You are a clever woman, you are unsympathetic, but bring your brains, your reason, to bear upon this problem of the case of Liz. Translate her clumsy, rough vernacular, into your daintier phrases, and—did she not speak the truth? Will not you from your well-won pinnacle of purity, help your sister from the mire? Furthermore, reflect; the

manifestation of what is base and bad in Liz revolts you. You shudder at its expression in her; but are you quite sure that you have not loved, do not love, just such another sinner, whose sin clothes itself more daintily and speaks a prettier language. If so, Miss Mainwaring, it is not only that you do not hate the sinner—which is well—but it is not even the sin you hate, but its garment.”

“I—I—cannot discuss such matters.”

“I entreat you to discuss them now for your own sake. Because,” he leaned forward and rested the tips of his fingers on her arm, “I admire you, I respect you; if you will forgive me, I will say, I love you so well that, weak as it seems to be, I do not want you to learn sympathy through pain—I want to spare you.”

The finger tips on her arm gave a strange, tingling, not unpleasant sensation, as of a slight electric current thrilling through her; it increased as Vasarhély’s voice deepened, shook, and grew more earnest.

“I do not understand you.”

“I cannot explain. If I did, you would only smile and doubt. You are strong—you can bear suffering—and if you will not hear you must suffer, for you cannot go down to your grave a dead soul, as do many. You must rise from the dead, and, if you will close your ears to the softer tones of the angel’s trumpet, you must heed the harsher.”

“Are you trying to frighten me into assisting your *protégé*?”

Vasarhély removed his hand from her arm and his eyes grew veiled.

“No,” he said, quietly. Miss Mainwaring took up her pen suggestively.

“You will not assist Liz. What is your case against little Jess?”

“She would have been imprisoned as a swindler were it not for her age and because she was a first offender. She knew she was wrong—of course she did!”

“How did she swindle?”

“She pretended to see pictures in a glass ball.”

“Are you sure she did not?”

“Mr. Vasarhély, do you—obviously a man of education—ask me, a woman of average intelligence and culture, living in the nineteenth century, that question?”

"I do. Are you sure that Jess Arden's illiterate eye cannot see things that you do not see? Are you prepared to swear that that child did not 'see pictures' in her glass ball?"

"Certainly," said Jessamy, with a short laugh, "I am."

"I am afraid you would be perjured."

"You think she saw visions of futurity for an ignorant servant girl who paid her a shilling for the hire of her prophetic gifts?"

"Not necessarily. But little Jess is to be forgiven if she thought they were visions of the future. And if she did not, don't you think that a starving child who found that she could sell her mind-pictures at a shilling a piece would be strongly tempted to do so, even though she suspected that they were not always to be relied upon?"

"Possibly. But a girl who lies and obtains money under false pretences is not deserving of help."

"Miss Mainwaring, can you conceive of no circumstances under which you—yourself—might (excuse me) lie, and obtain money under false pretences?"

"I?" Miss Mainwaring rose. "Good morning, Mr. Vasarhély."

"That is a dismissal," said Vasarhély. "I will leave you."

His eyes dwelt upon her sadly, tenderly, pitifully. He bowed and left the office. Jessamy turned to the methodical discharge of Miss Syme's business and forgot her visitor.

She left the office at noon and drove home. Sir Charles Verschoyle dined with them that evening and accompanied them to the theatre afterwards. Jessamy dismissed Liz Arden from her thoughts. That belligerent young person went home through the rain.

The one room occupied by the *ménage* Arden was on the top-most floor but one of a tall lodging house. The landlady was a good-humoured, slatternly soul, with a fellow feeling for the weakness of Susan Arden. That venerable dame had returned from the "Rose and Crown," and lay asleep on the floor when her grand-daughters entered.

Liz commented upon her condition with disrespectful candour. Having so commented, she took no further notice of her sleeping relative. She took off her hat and knelt on the hearth.

There was a little coal in a box, and on her way home she had

bought a halfpennyworth of wood and some exceedingly gruesome-looking sausages. There was bread and a little tea. She lit the fire and boiled the kettle, made the tea, and set Jess to toast the sausages.

The two girls ate them when they were cooked, and having done so, the younger lay down, coughing and shivering, on the blanketless and not over-clean bed.

"Feel bad?" said Liz; she was twisting about the bows on her hat and curling a large feather that decorated it. There was little furniture in the room; the floor was dirty, the atmosphere close and stale; on the chimney piece were a pack of tarot cards and a glass ball.

"Awful bad," said the other, with a sob. "I'll have to go up to the hospital again, Liz. I've got a cold again, some'ow."

"Some'ow?" said the girl, with an angry laugh. "It's not far to look, my gal; no farther than your boots. You're always wet through this weather."

"I'd go to the 'spensary if I'd sixpence."

"You ain't got it—that the last I spent just now."

Jess sighed.

"The fog just tears at your chest," she said. "The doctor says to me—don't you go out in the fog, says he. Take plenty of milk and eggs, he says, and keep warm and in pure air—else you'll never 'ave a chance."

Liz laughed.

"Why don't 'e say port wine and chicken and hot roast beef," she said, derisively. "P'raps 'e'll pay for it. Never mind, Jess, we'll get money some'ow."

She whistled the air of a street song as she twisted the bows. When it grew dark she got up and lit a small bit of candle, carried it across to a little looking-glass, and curled her hair. She put the hat on and searched about till she produced a dirty pair of light-coloured gloves, some coarse lace, and a bunch of artificial flowers.

She proceeded to decorate herself with these. She took an old haresfoot out of a drawer and rubbed it to and fro on her cheeks, and twisted a veil across her face and over her hat. She looked handsome when her toilette was completed.

She crossed and looked at Jess. The girl was asleep, shivering



and moaning in her slumber. Liz hesitated, stooped, and kissed her; then she blew out the candle and departed. It had been raining hard, the streets were very wet; the wheels of a passing carriage splashed the Strand mud into the face of Liz Arden. The light from a lamp fell on the faces of the occupants of the carriage; a handsome, grey-haired lady, a beautiful, cold-eyed girl, and a man. The man leaned forward listening to the girl's words; his face expressed love and admiration; hers was pleased, though expressive of no very poignant emotion.

Liz Arden's teeth set with a click; it was the woman who had refused to help her, but it was not upon the face of the woman that her eyes rested. She was looking at the betrothed husband of Jessamy Mainwaring, and as the carriage swept by, the girl, splashed by the mud cast up by its wheels, cursed Charles Verschoyle with lips to which the usage of her nineteen years had rendered the curse more facile of utterance than the prayer.

In the little squalid room Liz had left, the old woman slept her drunken sleep with stertorous breathing. The girl on the bed moaned and shuddered—coughed—and moaned again. The rain-drops fell hissing into the dying fire. Just before Liz returned, Jess gave a long, low groan and a strong shudder. Her breathing stopped, recommenced, there was another shiver, a curious, guttural sob; then the breathing waxed more steady, and the girl ceased to moan.

An hour previously, Jessamy Mainwaring had bidden her lover good-night and ascended to her room.

It was a lovely, luxurious room, with a bright fire burning upon the hearth. She sat before her softly-draped, silver-decorated dressing-table, while her maid brushed her hair. Then she stood awhile, clad in her long white nightdress, with its full, soft frills, and her little slippered feet on the fender, her eyes gazing into the fire, while she smiled a pleased smile at her thoughts.

At length she threw herself upon her big, soft bed, and drew the smooth sheets and silk-covered eiderdown over her, with a sigh of contentment.

IVY HOOPER.

*(To be continued.)*

## THE NEW ULYSSES.

*(Concluded from p. 35)*

## CHAPTER III.

## PENELOPE.

(THREE years after). I have drifted a good deal beyond the point when I left the monastery. That there are powers (one or many) above us, I have no kind of doubt; but what they are, whether they want anything of me, what they want, whether the objects they pursue have any direct reference to us at all, whether our worship is any pleasure to them, to all such questions, I can only answer—I do not know. Once I gathered up my whole life in my hand for one brave push for an answer, one great drive at the wall which sunders these powers from us. I do not regret it; the *chance* of success was worth my life; but I have failed, and like Mrs. Browning's Satan, "all things grow slowly sadder to me, one by one"—*Vanitas vanitatum, omnia vanitas!* "The eye is not satisfied with seeing," and if not, what is to satisfy it? A dull, heavy, despairing regret for my lost youth seems to grow on me, and is serious enough;—"that way madness lies!" To see my life—my own beautiful life—all I had in the world, so ruined, gone so utterly to waste, nothing made of it and no pleasure had from it! I am not bemoaning what might have been; I look over the vast waste of powers and possibilities; and the bitterness of it is just that I could make no better of it. Like Browning's Paracelsus:—

"I have addressed a frock of heavy mail,  
But may not join the troop of sacred knights."

God will not have my service—what shall I do?

Another thing is growing on me also, a drifting back in *heart* to the Catholic faith. My reason is not affected, I do not see how it can be; but I feel a kind of "drawing" to give all this up and plunge blindfold into the — abyss, shall I call it? If I did, I

must hold that God does not desire what we call the perfection of man's nature; that we are in fact only tools in His hands, the development required from us measured only by His requirements, for purposes which we do not and can not understand. But what is this but saying that God does not love us?

Perhaps this development for which I have been pleading is, after all, only the knowledge of evil? A man who knows no evil is but half a man; true—but how if in this case the half is better than the whole? I think not; a preference of such limitation argues limitation in the being who entertains it. If God be unlimited, He must love best the man of whom there is most man, if I may use such a phrase. A lion who should eat straw like the oxen would be a very poor lion!

The root of the matter is that I cannot get over my old habit of—what shall I call it?—love to God. Spite of all arguments and doubts, I look to Him for all the happiness I can ever enjoy; a *chance* of His existing and loving me is, even now, more to me than all enlightenment and all progress. Whether it is but a mere habit of the mind, or, deeply hidden, a real love, I cannot tell. All I know is that I am fit for nothing else. What could I do pleasure-hunting? If all things are vanity, the religious vanity is the only one I can ever make believe to care for. I can never even dream that anything short of God can fill the void within me. Happiness? What happiness could wealth and wife and child and friends bring to me? All would be to me dreams, shadows. A warm, loving woman clasped to my breast would leave my heart as lonely and empty as it is now. So I am made; I stand blindly stretching forth my arms into the vacancy, feeling for God; “like blind Orion hungering for the moon.” What pleasures other men have, I know not, I understand not; all I can understand is God! If haply I might find Him? Where is He?

1895. The foregoing will suggest, what there is no space to develope here, the force which, after many recoils and hesitations, in course of years brought me to say once more—I believe. Without the omitted history, it may seem to some a cowardly surrender, but I think others will judge me more charitably. I was alone in the dark, cold wilderness; and the outlook, backward over what seemed an utterly wasted life, and forward over declining years of

which the best I could hope could only be that they might not be much worse than the life I was living then, blank and hopeless as that was; all illusions of love, friendship, worldly success vanished, and nothing left but the mere human beast, grinning and showing its teeth at me, led only to a death as blank and hopeless as the life. Can any one wonder, or much reproach me, if I looked back longingly at the warm, safe fold I had wandered from? Perhaps the last paragraph of my diary before I actually re-entered the Church may be as good a defence as I can give:—

“When I left home for the noviciate, though there was even then the root of selfishness which I have traced, I *did* love God as well as I knew how; and if I foolishly thought His work was to be done by first making a saint of me—by bringing my mind and body completely under His control, and *then* He was to do wonders by me—instead of which what He really wanted was to do His work with me, weak, confused, and foolish as I was, keeping the unity of spirit I demanded of Him as the condition of my working, for my reward when the work was done—my mistake was, after all, one which no soul that did not love could commit. It led, indeed, to hopeless failure; but if I had not loved God, should I not have been delighted with my freedom? Should I have spent my time as I have done, pondering how to get back under His yoke, how to convince myself that, in spite of all, He was, and He loved me? No, indeed. Of all selfish hopes and aspirations, the desire of being filled with God’s spirit is surely the most excusable. That I know for certain that nothing less than God could satisfy me, even if I looked for my own satisfaction, must surely show that His works never (consciously) drew my heart from Him.”

I add a few lines from a letter with which I sent my diary, nearly twelve years after, to a friend, which will show the condition into which I had settled down before I came upon the New Gospel.

“I have dropped all speculation about Divine Providence, or religion, or anything else. Do you remember Don Quixote, when he had made a pasteboard vizor for the barbar’s basin he took for Mambrino’s helmet? He must make trial of it, and so brought down his sword on it with a swashing blow. Naturally the poor thing went to smash; ‘at which (says the history) the Don was much abashed: but presently, taking heart, he repaired it as well as he

could, and *ever after remained satisfied that it was a most excellent helmet!* But he made no more experiments; neither do I!

"The enclosed diary is chiefly employed in wondering why I, being so wise, have done so many foolish things. The chief gain of this last ten years has been that I have found out why. The great World-Secret of which people speak is not quite the same to any two people, and each must find it out for himself; but the commonest solution is much the same as mine; that a man may be a clever man (like me!) and a learned man (like me!) and full of the most beautiful sentiments, and able to give the best advice (like me!) and be a 'darned fool' for all that!! It has taken thirty years of my life to find this out, but now I feel as if life had nothing more to teach me—as if I had 'floored' my paper at the examination, and had nothing more to do but to wait till they let me out. You can't imagine, as O. W. Holmes says, the comfort it is to have arrived at this conclusion; how every difficulty of life seems to clear itself up in the light of this discovery; and all the anxiety about one's wasted opportunities, and everything else of which this diary is so full, is 'laid' (like a ghost) by this precious spell. But the essence of it lies in the perception that if you had your life to come over again you would be much such a fool again—you don't get the full comfort of it without. 'He that is down need fear no fall,' and now I make a fool of myself from time to time, and simply take it as the natural course of things, neither annoyed nor troubled.

"With regard to my faith: as I say, I have not gone into any new arguments. I will freely confess that even now I have not anything like the grand certainty which many writers describe themselves as possessing. I think it is not in the character of my mind. I am easily daunted by any contradiction. If you were to stand up and energetically declare that my name was *not* Ulysses, I should begin to hesitate and wonder if I *were* quite sure, and reflect how often I have been mistaken, and how much more likely you were to know than I, and so forth; and I doubt if I should get beyond, 'My dear fellow, I really do think it is,' or some mild phrase of the sort. On the other hand, I am often astonished at the certainty with which I can lay down the doctrines of the Church to some one else. Spite of doubts all over, I believe that I *do* believe.



"But this, even now, has its limits, and my joke about Mambrino's helmet is not all jest. I am just as clear now as ten years ago that the world is not governed by Gury's *Moral Theology*, only I have found a way to slip out of the conclusion I drew from the fact: and I once more candidly confess that I deliberately refrain from reading books on Theology, because I am afraid their bad arguments for the truth may once more shake my faith in the truth itself. I am still, and shall be all my life in matters of religion, a valetudinarian; my past failure will always be a broken limb, an old wound, which must be spared and cared for to the very last.

"The crucial test of course is—How should you feel if you knew you were to die—say in five minutes? Could you say, 'I believe in all the Church believes,' as, if you are a Catholic, you must?

"Well—to speak entirely without reserve, I should not feel infallibly certain that everything that would meet me in the new life (if life there were) would be exactly as in the books. Everything that is revealed to us is an adaptation to our modes of thought of something we cannot understand. But of this much I do feel sure, that I shall find myself in the hands of a loving God. If judgment there be, all I can say is—'I have been a horrible fool; but for all that (hard as it is to believe) Thou knowest all things—Thou knowest that I love Thee.' And I am not afraid of the result."

#### CHAPTER IV.

"IT MAY BE WE SHALL REACH THE HAPPY ISLES."

STRANGE to say, I think my return to the Church was an advance in my religious life. I re-entered a very different man from what I was when I left. I had said No! and the earth had not opened and swallowed me up: and though I began in time to see that, after all, "white was not so very white and black not so very black," as I think Browning says somewhere, I returned with a freedom, a tolerance even, of what we call evil, which is not very far from the *Bhagavad Gītā*. I fashioned for myself a system which I still think is the essence, the sum of the Christian faith: the doctrine of the *human* as well as superhuman love of God for the soul—that He (unimaginable as it may seem) actually loves our souls—wants them in Heaven as the completion of His bliss; and I worked

it out and preached it as well as I could. I found it useful in dealing with souls out of the pulpit, and if I could have been satisfied with myself, might have lived and done good work to the end of my life. But after all I had not laid the ghosts—only shut my eyes. When I meditated alone, I could never answer my own question, What are we the better, here and now, for this wonderful love of God for us? Is it anything more than an imaginary means of salvation from imaginary dangers, of neither of which is there any kind of evidence? You say God has taken human flesh, and died to save me? But, as a matter of fact, He can't save me when I want help and strength in this life; why should I fancy He will do better when I am dead? Revelation? Say what you will, an interpretation of certain passages in an old book is not enough to rest one's life upon; we must have something more real than that.

Besides, the world contradicts this view. We are told that God wants us—that the world is made for that purpose—that all men should learn to love Him and go to be with Him in heaven. Very beautiful; but finally—once for all—the world is not made for any such purpose! A man who can assert that an All-Wise, All-Powerful Creator made the world, as it stands, for any such end, is only fit for a lunatic asylum. A great war was going on; and I was asked to believe that "Divine Providence" had arranged the unspeakable sufferings of a whole province "for some good end"; and that "Divine Justice" was waiting to commit all the sufferers who had done anything which the books call sin—ninety-nine out of every hundred, in fact—to everlasting torment afterwards!

No; my system of the Love of God would not do; but I had nothing to take its place. The world was governed in this horrible way, however it came about. I myself was made in the same insane fashion, full of powers and longings I could never satisfy. The Christians seemed right so far, that nothing but Christianity can satisfy us—but that cannot. For God cannot be good, if only one soul is "lost eternally." The Sphinx was still before me, her riddle as much unguessed as forty years before.

I had given up all attempts at pastoral work, and shut myself up alone, in the vain hope of thus holding together the fragments of my faith till the end, when I happened to take up an old number

of the *Review of Reviews*, containing Mr. Sinnett's biographical sketch of Madame Blavatsky. I had seen it before, and thought it looked nice, and thought no more of it. But now, just as I was looking over the fence, and longing that it were possible to breathe the fresh air of the desert without losing the safe shelter of the fold—remembering how bare and cold the desert had been, but still—wishing—wishing—: why, it came to me as a revelation, “Perhaps then, after all, there *is* an alternative to Christianity—an answer to the Sphinx—a safe Way Out!” And with the gleam of hope there came the consciousness that the longing for freedom had lain far deeper and stronger in me than any religion, and that all I had been so painfully struggling after had been simply trying to kill my real soul.

I had become a Catholic, not by way of argument. I beheld the great IDEA of a Church, coming down through the centuries with the Truth of God, and instinctively rallied to it as the noblest thing I saw in the world. Now, there dawned upon me a new Idea, grander even than that—the New Gospel of Humanity, humanity ever existing, ever evolving to something higher, each man a portion of the whole, his own Creator and his own Judge. Here I found a place for all the conclusions I had drawn from my own experience; a religion which would take me up from where I was standing (having, in fact, come to the end of my tether as a Catholic) with a farther way open before me and new hopes and new powers to tread it; giving me for the first time in my life an intelligible view of the world as it stands; relieving me of the now quite hopeless task of finding a loving Providence in the wretched hash of the world around us; and, still better, of the absurdity, growing more and more outrageous to me as time went on, of supposing that the ordinary run of people can possibly merit heaven—or hell—by all the unmeaning inanities of their daily life here. The one thought that this present passing life of illusion is not my first, and will not be my last—that, whilst my future is indeed in my own hands, no aspiration to the higher life can ever be lost: that if it does not come to perfection in this life it will yet remain in the soul as a gain for the next—why, this alone is for me the Great Deliverance!

I wrote to a friend: “The New Gospel (and the more I think of it the more true it seems) is shortly this. Our future destiny is

not settled in this one life, nor in many. We have had many lives before, and have a long range of evolution to ever higher reaches of spirituality still before us. We have our rewards and punishments for what is done in this life ; but these are settled not by any capricious 'judgment,' but by the strict law of (as we may call it) Retribution. Whatever causes, good or evil, we set agoing, must work out their effects on us and on others; there is no 'pardon' and no place for 'repentance'; but in either case they do work themselves out—there is nothing eternal about them. After death the higher part of the soul, which alone survives, has a certain time of peace and rest and is then reborn, to gain fresh experience, under surroundings which are determined by the actions of the previous life. It is here the punishment of sin comes in. The horrible problem of great cities, quite insoluble on Christian lines—the crowd of children *born* to infamy and sin—has thus a suggested explanation, possible, and even plausible. It is the result of selfish evil-doing in a previous life; and the end is, not eternal damnation, but simply a rebirth in circumstances where every effort, however poor, they may have made to rise, will be credited to them in new strength for the next trial. Once you grasp the two ideas, that these are not souls created by God expressly to be put into these miserable surroundings, and that at their death not only the poor shamed bodies but the soddened, brutal minds drop from them into the grave, to be re-made fresh and clean for the next life of the immortal spirit: and it seems to me very hard not to believe it; it all 'comes to me,' as people say.

"My religion has never been to me so much the mere escape from damnation as the means of obtaining for myself and others—how shall I put it?—a harmony in our souls—a power to resist evil—a hope for the future—an intelligible view of our place in the world. I have often reproached myself with this as a dereliction of duty; that in dealing with souls (my own included) I was too much impressed with the passing needs of the hour to press upon them the more important concerns of the future (the 'big, big D' in fact) and that thus I may have allowed souls to be damned, in my general idea of 'making things pleasant.'

"Now, it appears that my instinct was right; that to restore souls to peace and harmony and help them along their way upwards is



indeed all we can do for them, and that to make them do this or that under pain of damnation is not in the least to help them. I never believed that Gury's *Moral Theology* was the way to good on earth; now I find it is not even the way to Heaven! It is a vast comfort.

"But when I speak of this continued evolution as a 'new and larger hope,' I shall be at once met by those I am leaving with this answer—'You have already the hope of Heaven, the highest possible development, to be gained at once after death, without this weary round of lives! You may see God then (and what more can any Nirvâna or absorption give?) for ever and for ever.'

"Will any of these understand me if I say that even if it were so—even if I had the choice between the two—I would choose the rebirth, the continued struggle for perfection, gained as a man, amongst men and for men? To pass with my fellows birth after birth and Round after Round the great Ladder of Perfection! We cannot save our own souls alone, as the Christian theology teaches; and to know better how to help mankind and to be stronger to do it, is more, far more, than any selfish happiness in the 'lone, sunny idleness of Heaven.' It is true I have done little, but this is because all effort has hitherto been poisoned with the doubt whether on the whole I was doing harm or good. I reverence the natural development of every human soul so much that I hesitate to lay a finger on it even for what seems obvious good—so much follows from any interference, and we know so little. Hence, whilst more energetic men have been working around me, preaching this or that panacea for all human ills, and reckoning much stir for much done, I have mostly stood aside, longing to help, but fearing lest I should make things worse instead of better. And I am by no means sure that it was not the wiser part.

"But in truth I have not the choice. Every time I place myself in imagination (and it is very often I do it) at the point of death, it grows harder and harder to fancy myself forcing out an 'I believe what the Church believes' just to save myself from hell fire; it would be a useless mockery if it were needed.

"But I am told it is my duty to give up this rebel reason to faith! How would my account of myself to God sound on this view? 'My God, I did not on earth believe this or that doctrine of the



Church; but as the theology books taught it, and I was afraid of hell, I said I did, and taught so to others. Give me my reward for subjecting my reason to faith!"

Well, perhaps this is too roughly expressed and hardly a fair statement of the case, put it then in its most respectful shape:

"My God, I was so much more sure that your revelation was infallible than that I was right—I knew I might be mistaken, but your Church could not be, that I forced myself, bullied myself into saying, *Credo quia impossibile!*"

I cannot put it better than that, but even so it cannot be. Possible, nay, noble in a Saint of the olden time to whom the Gospels came straight down from heaven with a message which men had forgotten and he must deliver; but it is *not* possible now. *We* know that when, many years before, Gautama Buddha preached what is practically the same message, it was but a revival of an old doctrine then. We are aware how little is known of what Christ's teaching really was, and how hopeless the endeavour ever since persisted in by all the best intellects of the Western World to make a complete and consistent system of the fragments which have survived to us has been. No, it is time we cast ourselves loose from the sinking ship.

And thus like Ulysses with his old comrades, I make ready for a new voyage. "It may be we shall find the Happy Isles." It may be, also, "that the gulfs may wash us down." The breach which the followers of the New Gospel have to storm is steep and well defended, and many of the forlorn hopes of the assailants must fall, happy if their more favoured companions may mount the easier over their bodies. Only, if we fall, let it be clearly understood that we have devoted ourselves, not for the aggrandisement of men who come and go as shadows, but for the great objects of our Society: the universal recognition of the true brotherhood of humanity, and the mingling of Eastern Wisdom with Western Science in one full, true hope of Eternal Life.

L.L. D.

## A SAMOYED SEERESS.

BY K. NOSILOFF.

ONE of my friends in Novaya Zemlya is an old Samoyed woman.

She has no name, because Samoyed philosophy holds that a name for a woman is a superfluous luxury; so we called her "Jolly Grandmother."

Jolly Grandmother was the life and soul of our winter-quarters at Mâtchkin Bay. She was blind in one eye, and bustled about with tireless, cheerful activity, brightening our hut through the long dark hours of gloomy Arctic winter.

At that time I had no house of my own at the northern Bay, and so spent the winter in a common Samoyed hut, not a very convenient habitation perhaps, but at any rate very close to nature.

There were times when a thick cloud of melancholy settled down upon our hut. There was absolutely nothing to do. You could not show your nose out of doors; foul weather, wind, darkness, a polar night. One even grew tired of sleeping. Then a happy thought would suddenly strike Jolly Grandmother, and the whole hut grew cheerful again. She had a wonderful gift of mimicry. I do not believe there was any one she had ever seen whose voice and manner she could not hit off to the life, with such genuine humour that she drew an involuntary smile even from her savage old husband. She sometimes acted whole scenes for us, and her success was so complete that she fairly brought down the house.

Sometimes, when the old lady's jokes followed each other thick and fast, we laughed till the dogs began to wonder what had happened to their masters. But Jolly Grandmother never so much as smiled herself.

Besides her incomparable gift in this direction, there was another side to Jolly Grandmother's character that gave us much food for thought. This was her extraordinary faculty of second

sight, or clairvoyance. Her past was always a mystery to me. In spite of endless enquiries, I could learn nothing for certain, except that she had out-lived six husbands, and was now dwelling in peace and happiness with the seventh.

We often jested with number seven about his predecessors, and a lively emulation sprang up among us as to who should have the reversion of the old lady, and the honour of becoming number eight.

She herself never talked about her past. She only laughed when I begged her to tell me at least one of her love-stories amongst the tundra wastes. She would not even reveal to us under which husband she had lost her left eye, though we more than once suggested that an interesting history must be connected with it. Rumour said that she was once a remarkable beauty, according to Samoyed canons, and that she was never long a widow before romantic stories began to gather round her; but this is only the voice of rumour.

The only thing we could learn for certain was that her present lord and master had bought her rather cheap, for something like a dozen reindeer and half a cask of brandy. But in the old days her price was higher. Once we found under her blanket the "image" of her late husband, number six. It was simply a log, dressed in his clothes—*malitza pima*, and reindeer cap. Grandmother was very fond of him, and often fed him, rubbing his lips with tallow. And we used to hear her singing to him sometimes, after an extra glass of vodka.

But we were still more interested in her gift of second sight. This gift used to come to her when the fire blazed on the hearth, and we all sat round it warming ourselves. Jolly Grandmother generally sat there with us, some tattered garment on her knee, her one effective eye fixed on the fire. There were times when the weather quieted down a little out of doors, when the winds were hushed, and a faint ray of light struggled through the air. Then we used to hurry out to fish at the edge of the ice on the bay. We were eager to know what luck we would have, and kept a close watch on Grandmother to see if she would say anything.

But for a long time she paid no attention to us at all, not even noticing that we were going out, but sat gazing into the fire and

fumbling at a patch on her old husband's coat. Then we could not help asking:

"Do you not see anything in the fire, Grandmother?"

Then she used to raise her head from her sewing, and look at us with a sly smile.

"No; I don't see anything, only . . . ."

"But look again! look carefully! we are going out over the ice, to try to get some food for the dogs; the wretches have had nothing to eat for three days."

And all the time we kept thinking, if we could only get a white bear!

But the old woman merely chuckled and said:

"Oh, you know I don't know anything! I only talk nonsense!"

But we all knew, and had known for a long time, what sort of nonsense it was. Then we used to throw another log on the hearth, till a bright blaze shot up, pretending to forget about it, and going on with our preparations. Suddenly Grandmother said:

"Well, go! perhaps you will get something!"

"So you saw something after all, Grandmother?" we asked, a little more confidently.

"Oh, I saw some red,—not much. Perhaps you will get a seal or two!"

Then we got our guns, and went out of the hut to harness the dogs. We drove to the open sea, at the edge of the ice, and often had to sit there the whole day beside the water, freezing, before we could shoot a seal. We did not want to believe in it ourselves, it was too like a fairy tale.

Another time, Grandmother said:

"To-day I see something black, and a great deal of red!"—red we had got used to, it always meant blood. And we were not gone half-an-hour before we shot a big Greenland seal; just as if the Fates had brought it in front of our guns. But at other times you never saw one for months at a time or, at any rate, not within shot.

But our joy was greatest when Grandmother "saw" a white bear. She never spoke quite openly about it, for to pronounce the bear's name—Oshkin—is a sin for a Samoyed, and still more for a woman. She used to speak in a roundabout way, whispering, as if it was a great secret.

"I don't know—to-day I see something white, and a lot of blood!" and looked so sly about it that we almost hugged her for joy. The hut was suddenly filled with an air of mystery. The women grew silent, the men looked to their guns, and gave them an extra rub, while the hunting tackle was being got ready. A feeling of constraint reigned. No one was willing to speak of what was in everyone's thoughts; but all the time we were almost jumping for joy. When we went outside the hut, even the dogs seemed to know about it, and crouched close at our feet. And it turned out true!

When the great white king of the Arctic ice lay before you in the last death struggle, a feeling of superstitious dread came over you, in spite of yourself.

"Well! Grandmother—!" you said to yourself. The Samoyeds exchanged glances; it was no longer a surprise for them.

When you came home to the hut, there was Grandmother, looking as if nothing had happened at all; sitting at the fire, mending an old garment, with the little children playing round her. They were very fond of her.

But when Grandmother told you she saw nothing in the fire, you might go or stay as you pleased, you were sure not to get anything. Sometimes you said to yourself that the old witch was lying; and went on purpose to see. But you might wander about the whole day long, visiting all kinds of nooks and corners, and tiring yourself to death; you might even see plenty of game, but always out of range, as if bewitched. When you came home to the hut empty-handed, Grandmother did not even appear to notice that you had been out hunting at all, but sat by the fire, working away at her sewing. Then you began to feel wild.

If you ask the Samoyeds how she knows, they only smile, and say she "sees"; and you cannot get anything more out of them.

Such was Jolly Grandmother, of Novaya Zemlya; and she is there still, in my winter quarters. And yet she was no heathen, but a member of the Russian Church. She used to burn tapers on saints' days, lighting them herself, and putting them before the *ikon* in the corner of the hut. She used to burn incense while I recited prayers; and I never saw her taking any part in the Shamanism of the Samoyeds. Still I must confess that Grandmother



enjoyed telling fortunes by looking at the edge of a hatchet or a knife, especially when we asked her about our friends at home.

I have many entries in my diary of her "prophecies" during that winter, 1889, and the next two years. There are many remarkable things there, but two incidents stand out with special vividness in my memory.

In our hut was a little boy, called Nevolya, the son of my guide, Konstantin Vilki. Nevolya was my favourite, and always kept near me the whole day long. When I was reading, he used to follow the lines with his eyes, and if I had to clean my instruments he was always there to help me.

But what interested him most was my provision chest; where he was sure of finding some sugar or sweetmeats for himself. When I went out over the ice with his father, he used to wait for me at the door, in spite of the cold. And more than once, when his father happened to come home without me, he filled the whole hut with his cries, and nothing would console him till I appeared round the distant cape. He always thought that I had been eaten up by the bear whose skin his father had brought home on the sleigh in my place.

When the polar night came on Nevolya began to grow thin and the colour began to fade from his cheeks. His eyes shone with a feverish brightness, and he no longer played with the dogs, nor sang his songs, nor climbed round his mother's neck. We did everything we could for him; but still, he took to his bed, and we saw that he could not escape death. The polar night had chosen him for its victim.

Suddenly, one night when we were all asleep, the hut was awakened by Grandmother, who cried out that someone had come and carried off Nevolya. It was perfectly dark, and she was sleeping on the opposite side of the hut from Nevolya and his parents.

Everyone rose; a light was brought, and the hut was suddenly filled with the wailings of Nevolya's mother. The boy was already stiff and cold. His head was bent awkwardly on his lean dirty little shoulder.

But when the old woman began to tell us, in the dim firelight, that she had seen a chain let down through an opening in the roof of the

hut, and that afterwards it began to go up again, carrying Nevolya with it; that she had tried to cry out, but felt choked, and could only cry when the chain had disappeared with Nevolya through the roof, our hair stood on end in spite of ourselves, at her simple story. That was a night not to be forgotten.

The second memorable incident was in April of the same year. This time Grandmother's "prophecy" made us all laugh at her. She suddenly cried out:

"I see a ship!"

"You devil's doll!" cried her old husband, "you see a ship, do you? Look out, and see what it is like outside!"

And outside there was really such a storm of snow that we had not been able to go out for two days. All the same, volunteers were found to believe the old woman, and they struggled out of doors to reconnoitre. But as not only the sea but even the shore was invisible, they soon came back again covered with snow, and the whole hut laughed at them.

Even Grandmother laughed, but maintained that she did see a ship, though it was still a long way off. We all made fun of her seeing a ship at that time of the year, when even the Norwegians prefer to stay at home; all the same, we did not forget about it. Our expectations were raised, and we kept hoping that something might come of it, after all.

On the next day the weather was quieter, so we got ready to go to the nearest headland to look for the ship. We arrived there, took out our telescopes, and began to examine the horizon. The sea was almost open, with only a few icebergs here and there.

There we sat till we were almost frozen, but nothing was to be seen over the whole wide sea. Sometimes we thought we saw a sail, but closer examination showed us that it was only an iceberg. So we went back to the hut, and made fun of the old woman once more; but she only sat there smiling to herself.

On the third day she again said that she saw a ship. So we asked her to tell us at least what sort of a ship it was—a steamer, a yacht, or a schooner—for we thought that perhaps it was another polar expedition.

"No!" she answered, "it is not a steamer, for I do not see any smoke, but I see a sail."

Then we began to ask her what sort of sails there were.

"I don't see well," she said, "it is still very far off. I can hardly see it."

We even threw another log on the fire, but she could see nothing more. We were greatly puzzled, and went back to the headland to look out again. One Samoyed even climbed the mountain to get a better view. We looked long, but could not see anything. All we could see was a few icebergs off the Serebrani Island, with something black on them. This we supposed to be a group of walruses, and we would have gone in pursuit of them had we not been afraid of the weather. The wind was blowing off the shore and might carry our little sloop away into the Arctic Ocean.

On the fourth morning the old woman said to us again:

"The ship is coming closer, and its bowsprit is pointing straight towards us. I can see that it is a yacht with two masts, one big and one smaller."

"Well, let it come!" we thought to ourselves.

On the fifth morning she said:

"The ship has come! It is quite close, but you cannot see it, as there is something in the way."

We went out to the headland again. Even the old man went with us. Nothing was to be seen at all, not a single sail on the horizon.

But the icebergs had drifted in much closer to us, and we could see a walrus here and there on them. Our hunting instinct triumphed. We rushed home and got ready for the chase, launched our sloop, and set sail across the bay towards the distant cape.

We rounded Cape Mityasheff, reached the Serebrani Islands, and saw the walruses in groups on the ice. Just as we were rounding the last of the islands we saw a mast behind it. We went a little further and the whole ship came into sight—a Norwegian, with reefed sails and with a boat on the water close by.

We hardly believed our eyes. None of the Samoyeds had ever heard of a Norwegian ship coming to Novaya Zemlya at that time of the year. We rowed over towards the ship. They noticed us, and the crew began to gather on the deck. When we came alongside, they lowered the gangway for us, and we went on board, shook

hands, and asked how they happened to come north so early. They answered that they had come from Tromsø; another of the Samoyeds began to ask whether war had broken out—an event they were in constant dread of, as they feared the possibility of being left on their desolate island without provisions, or still worse, without powder and shot. But the Norwegians reassured them on this point, telling them that they had nothing to fear.

They invited us to come down to the cabin, where they supplied us with coffee and rum. And, to the great astonishment of the skipper, I went and examined the latest entries in his log-book.

The old woman was vindicated. Exactly six days before, the ship first reached the shore of Novaya Zemlya, under the seventy-fifth parallel of latitude. Since then, she had been creeping along the shore towards us; and, the evening before, they had reached the islands, noticed the walruses on the ice, cast anchor, and furled the sails.

That was why we could not see the ship in the morning, when the old woman told us that it was there, quite close, but hidden from sight.

*(To be concluded.)*

*Translated from Novoë Vremya by C. F.*

## EARLY CHRISTIANITY AND ITS TEACHINGS.

### I. THE PURPOSE OF CHRISTIANITY.

WHAT is the purpose of a religion, and what, especially, is the purpose of Christianity? To save men's souls, is the common answer. To call them to repentance, and to rescue them from the snares of the world and the devil. It may be that there is more in religion than this ; that this forms only a part of the scheme which is included in the teachings of Christ and his disciples.

From the records of the earliest and the greatest defenders of the faith, we find that a wider range was recognised then, than is now the case, and that the dogmas which hardened into such rigid shells during the Middle Ages, and still exist, though almost robbed of the life they once possessed, do not represent properly the faith of the early Christians.

The following description sums up in a rough form the scheme of orthodox Christian doctrine as it is commonly understood. Mankind has sprung from one progenitor, Adam, who was created perfect by God, and placed in Paradise. He committed a sin, disobeyed his Creator, and because of that sin all humanity suffers, for it brought death into the world. There is thus a separation made between God and man, a separation of a moral kind, and one which can be overcome. In order to effect a reconciliation between the Creator and his sinning creation, the Son of God incarnated on earth, passed through human sufferings, and finally sacrificed himself on the cross, completing the act of atonement or reconciliation by his death. He came to found a kingdom, composed of those who follow him, in which kingdom this reconciliation is accomplished. This is the consummation of the work. The means by which each man obtains this reconciliation is his faith in the one who reconciles. Without that he cannot receive the benefits of the work, but must suffer the result of his own sin and the sin in which he was born.



This scheme is becoming much modified, and unbelievers are not now so indiscriminately condemned as heretofore, but it still represents the views of the great mass of the old-fashioned and less "enlightened" believers.

The first thing, then, and the most important, in the Christian religion, is to bring people to a belief in the reality of their salvation through Jesus Christ, by whom they are preserved from eternal torment, if they accept him. The purpose of Jesus was to lead them to faith in him and to cause them to turn from the delights of the world to a repentance for their past sins. By this faith and repentance they would escape from the ordinary consequences of those sins and would be forgiven.

There are but few hints in the ordinary writers, or preachers of sermons, of any other purpose. Christianity is a messenger from God to tell humanity of His love for it, and of the means of atonement. It is not a thing for the mind, a thing to be investigated as a branch of knowledge, but to be accepted, on pain of a terrible punishment for its refusal. It is a simple gospel, which can be comprehended by the poorest in mind, and all that is necessary for salvation is that complete faith which receives the messenger without question.

Everything in the sacred writings themselves, everything written by the most immediate followers of Jesus and his disciples, contradicts this view. To them Christianity meant more. It was not a mere calling to repentance, a demand for simple faith, but an instruction in the facts of man's nature, a teaching that had to be pondered over and to be understood. It was a science, and gave instruction to those ready to receive it, not a mere creed to be swallowed like a pill, in order to produce spiritual purification. "Simple faith" was relegated to its proper position, as a necessity for those who could not proceed beyond it, but not to be ranked with the higher stage, which was that of understanding and knowledge.

The purpose of Christianity is summed up by Origen in a few words (*Contra Celsum*, Bk. III, chap. lxii):

"God the Word was sent, indeed, as a physician to sinners, but as a teacher of divine mysteries to those who are already pure, and who sin no more."

Again in chap. lix he says:

“It is not the same thing to invite those who are sick in soul to be cured, and those who are in health to the knowledge and study of divine things. We first invite all to be healed . . . and when those who have been turned towards virtue have made progress, and have shown that they have been purified by the Word, and have led, so far as they can, a better life, then, and not before, do we invite them to participate in our mysteries. ‘For we speak wisdom among them that are perfect.’”

Thus is expressed unmistakably the dual nature of religion, the preliminary part, the calling to repentance or the turning of the mind to spiritual things, and then the teaching, the science of the inner life, the body of knowledge which is the heritage of all true religions. So far as we can judge from history, every religion has had, or has claimed to have had, this knowledge as to facts of nature not open to the ordinary man, nor obtainable by means of the physical senses.

If there are realms of nature which may be explored by those who have fitted themselves for such investigation, but which are not open to all, then the one who can so seek for knowledge may bring back some of that which he has gained, in order to enlighten his more limited brethren. All religion is based upon the reality of such knowledge, upon the reality of an inner life in nature, the laws of which can be learned. It is, above all things, based on the reality of a spiritual life in man. A code of ethics by itself does not form a religion; there is required, as well, a body of teaching as to the nature and the destiny of man. A religion that did not give some hint as to the whence of the soul, or as to its future, when the body has been left, would not gain much hold on humanity. Men are ever seeking to know something of the life beyond the grave, for an ineradicable instinct tells them that the decay of the body is not the close of their existence. Thus it is that in all religions the future abodes of the man are described. Heavens and hells innumerable are planned for him, some material and sensual, as in orthodox Mohammedanism, others so metaphysical and supersensual that they are sometimes thought to mean annihilation, such as the Buddhist Nirvâna or the Hindu Moksha.

Are all these stories as to man's future and his divine nature mere idle tales, or do they all represent, in some distorted form,

truths of the inner life? On their surface they each contradict the other. There seems little in common between Nirvâna and the Christian heaven, between the scheme of Buddha, in which each man must perfect his own nature by an almost endless series of lives, gaining only what he has won by effort, and that of the orthodox Christian, in which heaven is not won but given to all who will accept it by faith. On looking deeper, it may be that amidst the different forms we shall find one truth that unites them. One life is seen throughout a forest, but it is expressed in many different trees and shrubs. It may be that religions are similar, in that they all are expressions of a life which is in the background, and which is one and the same in all the many forms. No one creed could be absolutely true, just as no one tree could express the whole power of vegetation. But the forms, however different, would not be mutually destructive or contradictory, no matter in how many directions they might point. To obtain the full truth which is the life-force of all, every possible form must be included.

If we are to seek for the truth, we should seek it, not in what is special to any creed, but in the common ground of all. In spite of the many forms of faith, there are certain characteristics found to be repeated. The same stories are used with different names and a slight alteration of incident, but in the background we may perceive a common source, the great central Tradition which is the fountain head of the many branches. There is not only a brotherhood of man, but there is a great brotherhood of religions, and a right perception of the one will go far to the realisation of the other.

This brotherhood is not to be found in the external creeds. As the brotherhood of man is based on the spiritual unity, the inner identity, so the true brotherhood of religions is to be sought in their soul and not in their body. This is the distinction between exoteric and esoteric, the outer and the inner.

True esoteric knowledge cannot be revealed in physical symbols. These can merely be used as hints which assist the awakening of the knowledge within, as points which penetrate the veil, and permit the seeing eye to glance through. But there is an esoteric side to all religions which belongs to a lower plane. This is the secret teaching which can be transmitted orally or in writing from teacher to pupil.

That this is found in early Christianity, as it is in other faiths, it is my endeavour to prove, and also, if possible, to give some hints of the nature of those secret teachings which formed the real foundation of Christian creed. In so doing the works of the greater Christian fathers will be used as the sources of information. From them we can obtain some clue as to the real doctrines of those times. It is useless to go to the later writers, to the Church of a few centuries ago, unless we hold the Roman Catholic dogma of the continued infallibility of the Church. What was orthodox in primitive Christianity, what was then proclaimed by the greatest defenders of the faith, was in later times classed as heretical, when the faith had narrowed into limits more in accordance with the believers' minds.

The question as to the supposed necessity for secrecy is a difficult one, but there is one reason, and it seems to me a sufficient one, for such secrecy even with regard to many teachings which could do no apparent harm by the widest dissemination. We have only to regard the progress of religions as we may see it in history to learn this reason. At first some teaching is put forward that appeals to the mind of the multitude as true. It is truth to them, and they enshrine it in their hearts, and brood over it. And presently they build around and upon it, enclosing it in walls which hide it, until only the walls are viewed and the purpose of their building is forgotten. Then they turn their attention to the building, and improve it and adorn it and discuss its merits and its failings, for the doctrine which once brought light has become a dogma which can reflect back only that light which is thrown upon it. And, finally, the casket which was once a shrine becomes a tomb for the dead truth. Thus it is with all the doctrines, no matter how noble, no matter how true. They must die in time, if they once become part of a creed. There is a reason then why the more exalted teachings, the divine truths all religions claim to possess, should not be cast abroad indiscriminately. If they are to be preserved in their purity, so that when men are fitted to receive them they may be freely given, they must not be laid open for everyone to take and degrade according to his ability. A truth once given and then killed out by those that received it loses its power, and only when presented in some fresh form can it be given again a lease of



life; so that if a more real form were given at an inappropriate time and allowed to decay, as it must, it could not again live its full life, for the mind already inoculated would be hardened against it.

There are other means for preserving the true teaching through the lapse of ages than by publishing it abroad. The one that is most important for our study is that of symbolism; symbolism, not of figures and of forms merely, but of traditions and creeds, aye, even of dogmas. These are the things which have influenced the human mind most powerfully. Stories and traditions are carried through the ages of history, and are never utterly forgotten. They belong to the very life of humanity, and are repeated in its folk-lore and glorified in its religions. Every faith has used the materials of its brother faiths, though it has not recognised the unity of their source. Sometimes it has, against its will, been forced to see the similarity of the tales and creeds, and then we have that venerable joke, originated in Christian literature, apparently, by Justin Martyr, of plagiarism by anticipation, on the part of the devil and his assistants.

But dogmas? What can the searcher after knowledge find in them? Theosophists in the past have had much to say about dogmas, and seldom has the language been one of approval. Theosophy, we are told, abhors dogma, and teaches the right of every man to seek for his own form of belief and to possess it for himself. Religions the Theosophist approves of, as a rule, but dogma jars upon him, and he feels it his duty to fight against it with mind and voice. But there may be a dogmatism in denying dogma, and universal charity, if real, must enfold all things, even the most material of dogmas. We cannot separate religion from dogma, nor either from the nature of the human mind, and this we must recognise, if we desire to obtain a clear understanding of one or all. There is some reason for dogma and dogmatism, and it is our duty to seek for it unhampered by any prejudices, even a prejudice for the freedom of thought.

If at the back of all religious belief there are the fountains of truth, then the channels which keep those fountains open to mankind must be preserved. And how is this to be done? It is safe to say that no idea is brought forward at any time which is new throughout. Nor, on the other hand, can we assume that any con-



ception, religious or otherwise, which has formed a part of the mental building of any race, is the same in all points as some other which had its birth and death in some perhaps forgotten age. In order that the new life, which always comes with the entrance of a fresh ideal into the mind, may be received, there must be some points of contact, some links with the past thought. It cannot fall into a totally unprepared soil, and take root there. These links may be well nigh lifeless themselves, the mere shells of thoughts, moulds which are to be broken with the entering life, but they have their use. The mistake is, and has always been, to take the shell for the substance within, but it is also an error to fail to perceive the utility of the shell. It is the protector and the preserver. The mind of man may be compared to an egg. Within are the living thoughts, the active forces, more or less formless and chaotic. They are unorganised for the most part, and flow along their own channels but little under the control of the thinker. And outside is the shell of dead thought, the forms from which the life has departed, left as mental deposits; for every thought leaves its mark on the soul.

We must all recognise within ourselves the tendency to view things with a prejudiced eye. These prejudices are our special characteristics, our idiosyncrasies. They are the dead moulds of our past thinking, which cannot easily be broken; they form the shell of our mind-egg, and prevent the free expansion of life within.

Is such a shell only a hindrance? What would we be like without it? If we could look upon all things with a clear eye, untrammelled by our limitations of thought and character? Such clear perception is one side of the ideal that is set before us by the spiritual teachers of the world. It is to see the truth face to face and not "as through a glass, darkly." This glass which obscures is the shell of thought, and perhaps we might suppose that the best way to obtain that face to face perception would be to break the shell. But if we hold to the analogy of the egg, we may come to a different conclusion. The shell is not the egg, it is not the life, but if we break it before that life has become an organic whole, a living creature, we only have a nasty spilt liquid. And for most of us, this would be true of the mind. Break the shell, and instead of the living bird, the fully formed soul, would proceed an uncontrollable

flow of mind stuff, chaotic thought. It is our limitations of mind which save us from madness.

The true development is the organizing of the contents, until the egg is ready to break, and the soul, fully formed, may proceed on its own life, released from the trammels of the body. But that is far away in the future for us, who have not yet put in decent order the little part of our mind of which we are fully conscious. We have to proceed step by step.

In its details the mind repeats this characteristic. Its ideas, its forms of belief, have all their protecting shells, their dogmatic external. The true reformer does not indiscriminately smash the shells, he quickens the life within, and when the time comes, the shells are cracked by the growth. This, it seems to me, is the true method of proceeding.

How is it that people have fought for their dogmas as they have fought for nothing else? They have felt the life which truly was in them, although they have not known the nature of that life. There must be something behind that strenuous endeavour to preserve those dogmas which seem the very mummies of belief. Looked at from an outsider's point of view there is a purposelessness that is almost appalling in the creeds of the world's religions. That men should hang on to those forms as their dearest possessions appears incredible. The ideals generally accompanying them are grand, but it would seem that that should only throw the lifeless lumber more completely on one side. It may be that the unconscious perception of truth lies behind all this fighting for unintelligible doctrine, that the true cause of this is the unrecognized intuition of the future which is to bring the full illumination.

In connection with this view we have the old division given by St. Paul and expanded by some of his followers—the division of Christian teaching which follows out the great triple classification that is the keynote of Christianity. Christianity is not alone the word of Faith; beyond that is Knowledge, and beyond that again is Wisdom. For the ordinary man, unable or unwilling to seek for knowledge, faith was necessary. It was the groundwork, the foundation, but not the building.

To quote Origen, once more (*Contra Celsum*, Book I, chap. xiii):

“It is, in agreement with the spirit of Christianity, of much more importance to give our assent to doctrines upon grounds of reason and wisdom than that of faith merely, and it was only in certain circumstances that the latter course was desired by Christianity, in order not to leave men altogether without help.”

This division corresponds to the threefold man, body, soul, and spirit. Faith is the action of the spiritual life in the grossest of the sheaths of the mind, the physical body; knowledge comes when the powers of the soul are awakened, and the man perceives, though still obscurely; while wisdom, the last of the three great gifts, is the fulness of the spiritual light, the man clothed in the highest of his robes, the purified spiritual body. Then only is the consummation of true life attained.

The purpose of Christianity is not, then, the gift of faith, or the reward which is to be obtained by faith. It is a greater ideal that is presented. Faith, the turning of the earthly man to the first glimmerings of the inner light, the awakening Christos, leads to knowledge, when he *knows* himself as not merely a child of earth, but the possessor of the powers of the soul, and becomes the “sky-goer.” But greater than these is the fulness of the spiritual life which is reached by Wisdom; for then is the great victory won. No longer on the ocean of birth and death, as a wanderer, not knowing either the goal or the starting place, he has attained to the changeless and the eternal kingdom; the kingdom of Christ, or of Heaven; call it by any name, it is the great abode, the promised land of all religions, where the changes of the day and night are not.

This is the gospel of Christianity, but it is not the gospel of “Salvation by Credulity.”

A. M. G.

*(To be continued.)*

# UNPUBLISHED LETTERS OF ÉLIPHAS LÉVI.

TRANSLATED BY B. K.

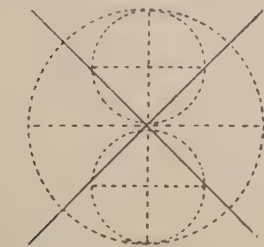
(Continued from p. 55.)

## CXXXVIII.

*Liber Occultationis est ille qui describit librationem bilanci.* Thus commences the *Sepher Dtzenioutha* or the Book of Occultism, the book of dogmas of the *Zohar*, the most sublime treatise on Theology in the world.

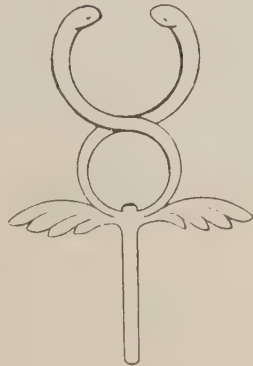
It is thus, according to the very text I have just quoted to you, the book which describes the equilibrated movement of the balance. Of what balance?

*Bilanx quæ pendit in loco qui non est.* Of the balance whose scales are everywhere and centre nowhere. *Antiquam bilanx esset non respiciebat facies ad faciem:* Prior to the conception of this balance, one does not conceive the conserving law of movement and of life: the law of universal analogies represented by the mysterious number of the ogdoad. The eighth key of the Tarot represents Justice holding this balance in equilibrium. It is sovereign justice, as one sees from its crown; it is not the justice of men, for it is not blind. The number eight recalls to our minds by its shape the serpents of the Caduceus. It represents life: one and twain, consequently threefold, because in



this figure one can conceive of three unities. It represents also Being and Life. You find it in every sense in the pantacle of Thebes, where it indicates the form of the letters and the

numbers. It has for its square two squares, which are in all their power; its cubic form



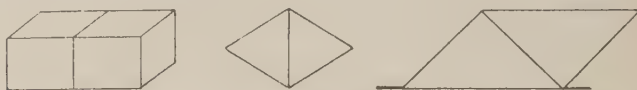
gives twelve squares, again a figure of Being and of Life, of stability and of movement.

The ogdoad also represents the Eternal, because it is eternally adding one to seven, that is a beginning to every end, a re-birth after every death, a dawn after every night.

*December 2nd.*

### CXXXIX.

FOCUS into one all that I have said to you about the quaternary and the binary, explain the one by the other and you will have the law of creation in form and the beginning of all real physics. All equilibrates itself in nature and everything can be represented by two cubes, balanced the one by the other. Every harmony results from the analogy of contraries; every weight is supported by an equal counter weight; every force has for its *point d'appui* a resistance of equal magnitude. The six represents antagonism, because two triangles do not at once find their mutual equilibrium, but it is not thus with two squares, which cannot struggle one against the other, for they represent motion only when inscribed in a circle, and always give by their combination regular figures, especially if one makes use of solid figures, such as cubes of cardboard or of wood. Two together give a parallelogram which will rest on the ground in any direction, while two triangles will give a lozenge, impossible to balance on its angles, and whose upper part will hang over if placed on one side, thus:



The ogdoad, while thus representing motion, is yet also and above all the symbol of stability. This figure thus reconciles the opposed laws of nature. It explains eternity by time, faith by knowledge, God by man. It is for this reason that the 8 is the number of J. C., the man-God and universal mediator whose complete number is 888, as that of the Anti-christ is 666. And for this you have just seen the reason.

### CXL.

MADNESS is even more sad than death; for death is a passage and madness an *impasse*. It is a syncope of the reason, which judgment is forced to abandon, because the will has fixed itself in the absurd. The souls of madmen resemble those personages in the fable who have been



changed into statues by the Gorgon, in the very attitude they were in when they unhappily looked thereon. Their thought is a bad coin, which Nature has nailed on her counter that it may circulate no more. I understand therefore all your suffering. God is trying you, my friend, because he seeks to make of you a wise man; and yet do not let us think that God himself chooses our sufferings for us. He does not do ill to some in order to bring good to others. His providence walks peacefully by the way of eternal order and justice. Suffering is inevitable for all; but it is an evil only for the unjust; for others it is a good. What for one would be despair, is for another a trial and consequently a hope.

*December 6th.*

[Letter CXL I is purely personal.]

#### CXLII.

THE ogdoad is the number of Justice. Now what is Justice? It is the action of the reason guided by truth. Recall the star: Being—Truth—Reality—Reason—Justice.

The common herd understand it otherwise; and for them Justice is either a virtue which renders to each what is his due, or a power which rewards and punishes.

The sad reality modifies this last point in the sense that the Justice of the Courts, what is properly termed human justice, punishes and does not reward.

Therefore its mistakes cannot be expiated. It sends Lesurques to the scaffold and does not rehabilitate him.

Wherefore is this so? Because our actual justice is an expedient and not a reason, a force and not a power. Because Society slays in its own defence and deems itself in the right because it is the stronger. If it can be mistaken, since it cannot make good again, it must expiate. Now it can only expiate by abdicating. The justice of the old world, is the old right of war: *Vae victis!*

The “idéologues” of our day, who speak or write against capital punishment, give me the impression of some honest quaker who should go to a battle-field to cry out to the generals and soldiers: “Brothers! It is forbidden to kill one’s neighbour! Thou shalt not kill! . . .” If capital punishment were abolished to-morrow, one would have to send the whole of the magistrature to the galleys for complicity in murder!

Capital punishment! Sombre and terrible question! Base of an old social edifice, which would crumble entirely to pieces if the scaffold

were overthrown ! For the executioner supports the earth, as the devil supports heaven ! Behold in two words the programme of the condemnation of the old world !

*December 11th.*

### CXLIII.

BEFORE the eternal Reason there is not even restitution to be made. One does not render, one leaves to each what belongs to him.

Nothing is good except in its proper place and everything that is out of place is an obstacle to life. The exercise of justice is thus that of the simplest reason.

Property ill-acquired profits one not. This is one of those proverbs which are axioms worthy of eternal wisdom.

If evil could make us happy, we should do well to do evil. I have dared to say this in my *Fables et Symboles*, the most daring and the most profound of my books ; and it is pure truth. Let us not, however, confuse between happiness and the delirium of intoxication. Some miserable wretch steals, with the money stolen he gets drunk and laughs stupidly, growling out that he is the happiest of men . . . but who then would dare to envy him his awful happiness ?

Lacenaire, one of the most intelligent evil-doers of our century, wrote : " Behold me ! I have lived ! I lived waiting for the hangman ! " This was how he had lived : waiting for the hangman, and dragging this nightmare from drunken bout to drunken bout !

O holy and inevitable Justice, one must be mad not to recognise thee ! And here, my friend, I will recall to your mind a beautiful allegory from the Bible : God causing the manna to rain in the desert upon all. It had to be gathered at his time. Some took more, some less, but the overplus beyond the right amount decomposed and the incomplete measures filled up of themselves. When, then, shall the book of God cease to be a closed book to men ? My friend, you speak to me of the terror of a swimmer finding himself alone in mid ocean ! And in saying this you thought of yourself ! . . . and I then, who will remember me if you forget me, one whom the spirit holds suspended between such immensities, such abysses ?

*(To be continued.)*

## THE CLASH OF OPINION.

ALTHOUGH I should be quite justified in holding over the two following letters till Mrs. Besant's return, I insert them. *Les absents ont toujours tort!*  
G. R. S. M.

CINCINNATI,

March 1st, 1895.

*To the Editors of LUCIFER.*

On page 442 of the Feb. LUCIFER occurs a statement by Mrs. Besant regarding myself that is untrue, and therefore entirely misleading. I am made to express the conviction that Mr. Judge is guilty as charged by Mrs. Besant, and that he has been so severely punished that he will "do it no more." I never had, nor have I now, any such conviction of Mr. Judge's guilt, but on the contrary, I believe him entirely innocent of wrong-doing, and the subject of a relentless persecution, conceived through misapprehension, but followed by a zeal that is blind and unreasoning, and therefore full of all uncharitableness. As I am being similarly mis-quoted elsewhere, I trust that this plain statement will leave my position on these matters in no uncertainty. I trust I may be permitted to express my profound sorrow that the magazine founded by H.P.B. should be so largely devoted (nearly forty pages) to bitter denunciations of one whom I have reason to know possessed during her lifetime her profound love, her warmest gratitude, and her entire confidence. There seems nothing left of LUCIFER but the name.

Very respectfully,

J. W. BUCK, M.D., F.T.S.

[Are we to believe that H.P.B. gave W. Q. Judge a certificate for all time? Are we to judge of facts as they are, or are we to go by what some one said at some time about somebody else? Was not the prime object of LUCIFER to throw light on hidden places? Is it not better to

turn the search-light on to the dark corners in the Theosophical landscape? Whether these dark spots are in the domain of others, or in the dwellings of the Editors of LUCIFER, time will show.—G. R. S. M.]

62, QUEEN ANNE STREET,  
CAVENDISH SQUARE, W.

*March 17th, 1895.*

G. R. S. MEAD, *Editor of LUCIFER.*

SIR,—I have just finished your remarks in the March issue of LUCIFER concerning the articles signed “Che-Yew-Tsang.” Concerning Mr. Hargrove’s share in the matter I do not here speak, although I hold that it is perfectly within the legal and moral right of any man to make use of a pseudonym. I also know that you deliberately and obstinately deceived yourself, asserting that Che-Yew-Tsang must be an Adept, although Mr. Hargrove was careful to write you that he spoke without the least authority. I observe that you carefully select your extracts, and do not give the context of his letters.

What I am concerned with is the wholly unjustifiable manner in which you introduce Mrs. Keightley’s name. It may be within the ethics of LUCIFERIAN journalism or magazine-editing to introduce publicly the name of a lady who has taken no public action in the matter, but you, however, have exceeded even this limit in the insinuations you make.

Mrs. Keightley told you in my presence, before the second article appeared, that though she had truly said she did not know the personal identity of Che-Yew-Tsang when you first asked her, she now knew who he was. Mrs. Besant was informed immediately on her return from the Chicago Congress, and it was by her express desire (reiterated in her letters from India) that you were not told.\* Mr. Judge was not told until much later, and for your information I may add that he expressed the decided opinion that you should be told. Mr. Hargrove was willing; Mrs. Besant was not. On the one occasion that you mentioned the matter to me, I replied: “I am not able to tell you,” for Mr. Hargrove had not then given his permission.

It appears that your memory is as conveniently defective as the postal arrangements both into and out of your office are lacking in accuracy.

I may conclude by saying that it is only my respect for the principles of Theosophy, and the fact that you are using another person’s property to make your excuses for having, as you now think, deceived and

\* This last statement has been expressly and emphatically denied by Mrs. Besant in recent letters.—B. K.

stultified yourself, which prevents your being served with a suit for libel. I give you now fair notice that my forbearance will not extend over a similar abuse of your editorial position in the future.

Yours truly,

ARCHIBALD KEIGHTLEY.

[Dr. Keightley's angry letter appears to me to be too ridiculous to need a reply.—G. R. S. M.]

*To the Editors of LUCIFER.*

DEAR SIR,—It is with extreme reluctance that I find myself drawn into any personal controversy with Dr. A. Keightley. But in his letter to *The Irish Theosophist* of March 15th, he repeatedly mentions my name, and as my silence might seem to endorse his statements, I feel it a duty to correct some erroneous statements as to facts within my personal knowledge.

With regard to Dr. Keightley's version of the legal procedure in such cases, I can only say that he is mistaken as to some of the facts, and states others without the necessary qualifications which, if stated, would very materially alter their bearing upon the points at issue.

As regards the number of pieces of evidence, Mrs. Besant's brief, etc., members will in due course have the whole of the evidence in their hands, and can judge for themselves. But I may be permitted to state of my own knowledge that the three members who pledge their honour "that it contains under a dozen pieces of evidence," must either have forgotten their arithmetic or been guilty of gross carelessness.

I was present at Richmond in July, 1894, on the occasion referred to by Dr. Keightley. Mrs. Besant did *not* "promise Mr. Judge that he should have copies of all the evidence" in the sense of any undertaking to provide him with such. No such promise, nor anything approaching it, was made by her, and Mr. Mead confirms my recollection as to this. Thus the facts are erroneously stated by Dr. Keightley, and a colouring is added to them which practically conveys an entirely incorrect idea of what took place—at least to the best of my recollection, in which I am confirmed by Mr. Mead, who was also present.

With regard to the further statements as to what took place at Richmond, Mr. Mead has made his own statement, and my recollection entirely agrees with his, and differs radically from what is stated by Dr. Keightley; and the same is the case in regard to what took place at the meeting of the Judicial Committee, as to which my memory is in entire accord with what has been stated by Mr. Mead and borne out by Messrs. Kingsland, Firth, and Sinnett.



With regard to the question of the sending of Mr. Judge's circular of November 3rd to the press, Mrs. Besant's statement (as quoted by Dr. Keightley) is that it was "sent to an expelled member of the E.S.T. in India." Quoting this, Dr. Keightley assumes the appearance of questioning Mrs. Besant's statement. But he speaks *only of the publication of the circular in London in The Westminster Gazette*, and ignores entirely Mrs. Besant's statement as to its publication in India. The fact is that the circular in question was published in the *Bombay Times of India* the same week in which the mail bringing it arrived there, and *before The Westminster Gazette* containing it reached India at all, with an accompanying letter from an expelled member, and one known to be such to both Mr. Judge and his agent in London. *Verb. sap.*

Dr. Keightley demands, on behalf of Mr. Judge, that all statements and documents should be supported on oath; but one of the striking features of his present letter, as also of the numerous other pamphlets and statements circulated in support of Mr. Judge, is the remarkable number of assertions and statements made, not merely unsupported by oath, but avowedly upon mere hearsay evidence, and that often of the flimsiest description.

In conclusion, I should like to recall the minds of members to the real points at issue. Mr. Judge and his friends have sought, and are seeking, to obscure the real question by raising numbers of side issues and clouds of accusation and talk which have no bearing upon that question, and serve merely to confuse and mislead the minds of members. The real issues are these:—

1. What has Mr. Judge to say in direct reply to the charges brought and evidence produced against him last July, copies of which have been in his hands since that date, parts of which have been made public in *The Westminster Gazette*, and the whole of which will soon be in the hands of each member?

2. Why did Mr. Judge, if he has a satisfactory answer and defence to these charges and evidences, evade producing them last year before the Jury of Honour proposed by Mr. Burrows?

Yours sincerely,

BERTRAM KEIGHTLEY.

The following communications have been received. In the absence of Mr. Mead I insert them in LUCIFER. The proposed Special Convention has been abandoned owing to the lateness of Mrs. Besant's return, but arrangements will be made for placing the evidence in proper form in the hands of all members of this section as soon as possible after Mrs. Besant's return.—A. M. G.

BENARES.

*Jan. 20th, 1895.**To the President Founder Theosophical Society.*

DEAR SIR AND BROTHER,—I have to request that you will furnish me with the documents on which were based the charges preferred by me last July against Mr. W. Q. Judge.

A proposal has been made to call a Special Convention of the European Section, Theosophical Society, on my return to Europe, for the purpose of discussing the attitude to be taken by the Section towards this case; and there is a general demand for the production of these papers for the information and guidance of members. I therefore request you to again place them in my care.

Yours fraternally,

ANNIE BESANT.

OOTACAMUND.

*Feb. 21st, 1895.**Mrs. Annie Besant, F.T.S.*

DEAR COLLEAGUE,—After mature reflection I have decided to comply with the request contained in your letter of the 20th ult., as it seems reasonable that the delegates in the approaching Special Convention of the European Section should be allowed the opportunity of knowing the evidence upon which your charges against the Vice-President of the Theosophical Society were based, before committing themselves by formal vote to a recommendation to me of specific official action in the case. I wish it known at the same time that, since they came into my possession after the abortive meeting of the Judicial Committee, I have had them under lock and key, and nobody has been allowed to copy or even read them; furthermore, that the copies and facsimiles made by Mr. Old were taken while they were in his custody, in the earliest stages of the enquiry, and published without my consent or by lawful authority. The issue not having been tried, I considered it improper to give them publicity unless new and imperative contingencies should arise. Such is now the fact; and, as it is evident that the case can never be equitably settled without the circulation of these papers, and as Mr. Judge complains that he has not been permitted to see them, my present decision is reached.

Before you sail I shall confide the documents to your custody once more, on the conditions of their return to me intact on my arrival in London in June, of your placing your statement and the evidence in the hands of the General Secretary of the European Section for dis-

tribution to Branches and members, and of his supplying a certified copy of the evidence to Mr. Judge for his information and use.

Fraternally yours,

H. S. OLCOTT, P.T.S.

BENARES CITY, N.W.P.

*March 20th, 1895.*

*To G. R. S. Mead, Esq.*

DEAR SIR,

Having received the following note from Mr. Lindsay which deviates from truth, and as he informs me that he has the intention of making it public for the defence of Mr. Judge, thus giving misleading statements, you will greatly oblige me by inserting the following in LUCIFER and the *Vâhan*. Mr. Lindsay writes :—

“You told me that before H. P. B. died, she showed you a box wherein was Master’s seal, and that immediately after H. P. B.’s death you took the box with the Master’s seal in it into your keeping, and that the box was not in anyone else’s hands till given over by you to Annie Besant on her return from America. When the box was opened by Annie Besant, the Master’s seal was not to be found in it, and all this took place before Mr. Judge came to England.”

Now, the true facts are the following :—

H. P. B. never shewed me the seal above named. I did not even know of its existence. I had seen the impression of the seal during H. P. B.’s life-time, but not the seal itself, and I believed these impressions to be from a genuine seal belonging to the Master.

After the death of H. P. B., when Colonel Olcott came to London, he made enquiries about the seal and told us how the seal was made under his directions in the Punjab and then given by him to H. P. B.

In the presence of many people I was asked if I had ever seen the seal, and I replied “No,” that I had searched diligently and minutely for various articles belonging to H. P. B. after her death, thus obeying certain instructions given by her to me, but I had found *no seal* among her things. H. P. B.’s property, which I had thus collected, I handed over to Annie Besant on her arrival in England from America.

What Mr. Lindsay writes tallies so entirely with the experience of Bertram Keightley, that I think Mr. Lindsay in his eagerness to defend Mr. Judge has got slightly confused in his mind.

Bertram Keightley has said in the presence of several witnesses that in the year 1888, in Lansdowne Road, he saw this seal in a box which

H. P. B. requested him to get out for her, and she told him that it was a flapdoodle of Olcott's.

False statements are always mischievous, and so I have felt it my duty to relate facts as they have really occurred and in confirmation of which I could bring forward many witnesses.

Yours faithfully,

CONSTANCE WACHTMEISTER.

We are glad to be able to endorse the above statement of Countess Wachtmeister, that *no seal* was found after H. P. B.'s death. We, with Mr. Mead, were present when Countess Wachtmeister made the search referred to, and after everything had been carefully examined, all cupboards, drawers and boxes were sealed up in our presence until Mrs. Besant's return. The Countess Wachtmeister never examined anything except in our presence and that of Mr. Mead.

ISABEL COOPER-OAKLEY.

Laura Mary Cooper.

With regard to the seal, I was present when the Countess denied having ever seen it, though she had seen impressions of it, as she has stated above. In 1888, I saw the seal itself at Lansdowne Road, in a box which H. P. B. requested me to get out of her wardrobe for her, and in reply to a question, she told me that it was a flapdoodle of Olcott's.

I agree with Countess in thinking that Mr. Lindsay has confused events, and ascribed to Countess what really happened to me at an earlier date.

BERTRAM KEIGHTLEY.

## THEOSOPHICAL ACTIVITIES.

### THE AMERICAN CONVENTION.

OWING to the division of opinion in the Section, it will of course be out of the question to send a representative to the forthcoming American Convention. In the name of the Section, I can do no more than send a letter of cordial greeting to our brethren, with fervent wishes for the wisest outcome of their deliberations. In these greetings and wishes we can all share; but that any one should represent us as a single body of one mind is out of the question.

G. R. S. MEAD, *General Secretary*.

### EUROPE.

The Scandinavian Sub-Section held its Convention at the end of January, at which Mr. G. Ljunström read a paper on "Some Thoughts on Theosophical Matters," and Dr. Zander read a translation of Mr Fullerton's paper "The necessity of Illusion in Devachan," a discussion following. The seventh anniversary of the foundation of the Society in Stockholm was celebrated on Sunday, February 10th. The number of members in the Sub-Section was reported as 381.

Mrs. Besant is to lecture on her return at St. James' Hall, on Saturday, April 27th. The tickets can be obtained from 7, Duke Street, Adelphi, and the ticket office at the Hall. Mrs. Besant is to give a number of lectures at the Blavatsky Lodge during the next session, the first, dealing with the present trouble in the Society, being open only to Members of the Society and Associates of the Lodge.

Mr. Bertram Keightley has returned from India, arriving earlier than was anticipated. He will remain for some months and will, no doubt, assist materially in the work here during his visit.

The result of the voting on the question of Mr. Judge's resignation has been published, 578 voting in favour of the resolution calling for Mr. Judge to resign, and 117 voting against it. It is possible that more votes may still arrive.

Owing to the disputes as to the evidence, a fund has been opened by Mr. Mead to defray the expenses of publishing the long "State-



ment" of Mrs. Besant which it was intended to place before the Judicial Committee last year. As this document is very lengthy and contains many extracts from letters and considerable evidence, the expenses will be heavy. All who desire to know the actual state of the case will, no doubt, be willing to assist in the matter.

Letters of all kinds are still flying about the Section, and the printer and postman are having a busy time.

The Stoke-on-Trent Centre expresses its confidence in the General Secretary and approval of his action, but thinks it better to leave matters alone.

The Bristol and Bow Lodges have passed resolutions in favour of Mr. Judge, a number of members of the Bow Lodge protesting against its action.

A.

#### INDIA.

There has been a steady and most satisfactory advance in the activity and work of this Section of late. Mrs. Besant's last year's visit is beginning to bear fruit; her eloquence and real insight into things spiritual are becoming more and more widely recognised; and she is increasing with every day the strength of her hold upon the minds and hearts of the Hindus.

Through her lectures she has really brought home to the spiritually inclined in India the reality of the help and assistance they may derive from the study of H.P.B.'s works in the elucidation of their own Shastras and sacred texts; and thus a great advance has been achieved in making the Theosophical Society a living force in the spiritual life of India.

Mrs. Besant has just completed a course of six lectures in Lahore and seven in Calcutta. In both cases the audiences were very large, several thousand in number at each lecture; and hour after hour of the days she spent at both places have been used in conversation and answering the questions and difficulties of the most learned and leading members of the Hindu community of both places.

As a consequence the movement is becoming more and more an active factor in the thought of India, and our members and branches, finding they have someone really able to give them a key to the understanding of their own spiritual teachings, have been encouraged to persevere in the systematic study of Theosophical literature, especially *The Secret Doctrine*—a work which, it must be remembered, presents the most formidable difficulties even to the highly educated student whose

native tongue is English, while to the Hindu, to whom English is a foreign tongue, and whose mind moreover runs in other grooves, these difficulties are enormously enhanced.

Under such circumstances the sneers and constant efforts to belittle and disparage India and her Brahmins, such for instance as disfigure the recent numbers of *The Path*, are most regrettable. Many of the statements made are either absolutely false or entirely distorted, but the animus underlying them, the motives prompting them, are so palpable that they are unworthy of further notice.

The future will amply show what is the true relation and importance of India to the world's spiritual life. Facts will speak for themselves and to enter upon a controversy on such questions is futile.

The General Secretary has been suddenly summoned to England on account of the very dangerous illness of his aged mother, and Babu Upendra Nath Basu, of Benares, is acting for him during his enforced absence. Such occurrences as this illustrate one of the constantly recurring difficulties in the working of the Branches of this Section. Naturally, the most cultivated and best English-educated members in each Branch form in India, as everywhere else, the active working nucleus of the Branch. But these men, being for the most part in Government service, are constantly and suddenly transferred at twenty-four hours' notice from one station to another, often many hours' rail distant. Frequently these transfers are almost wholesale, and the entire nucleus of a Branch may find itself within three days broken up and scattered to the four quarters. This is the most common cause of Branches becoming "dormant"—for they are not dead, but merely inactive owing to the lack of a leader, and as soon as by process of transfer such a leader comes again to the place, the Branch at once revives and resumes its full activity.

#### AMERICA.

The lecturers of the Section have been proceeding with their usual work, speaking at many different halls on the subjects of Re-incarnation, Occultism, and the like. The Pacific Coast lecturers' work for the past year appears to have been considerable, according to the report in last month's *Path*, one hundred cities having been visited, and innumerable branch and other lectures given.

The Ninth Annual Convention of the Section will be held in Boston on Sunday, April 28th, and will continue until the next evening, or longer, if found necessary.

A very peculiar plan for securing funds for the Section has been

proposed and is approved by the General Secretary. This plan is to form a stamp collection, all members who are willing and able contributing to it stamps of all kinds which may be in their possession. It is proposed to sell the collection after fifteen years, by which time the stamps will have greatly increased in value. The idea is novel, if not dignified.

A.

#### AUSTRALASIA.

A letter from Mr. Staples informs us of the condition of things in Australia. There is every prospect of resuscitating a good strong branch in Brisbane, he says, and also hope of Perth. The Society is not without its troubles in that region of the globe, but on the whole things are pretty smooth, compared with the state here.

We much regret to have to announce the stoppage of the *Austral Theosophist*. This journal was excellently conducted, and promised to be of much service, but the expenses were too great for its continuation, and so it now ceases to appear. May its Devachan be short and its reincarnation rapid! But perhaps it only slumbers!

From Auckland, New Zealand, we receive the following:—

To partly fill up the school vacation period, Miss L. Edger, M.A., went on a visit to the Gisborne district, and from there southward on to Wellington. At Gisborne her four meetings were highly successful, the mayor of the borough presiding at each. The first was held in the public hall, but it was crowded to excess, and all the open windows were packed outside. The other three lectures had to be given in the theatre, to get the necessary room. Her whole trip is likely to be highly successful. For some time past it has been arranged that from twelve to three o'clock on each week-day, save Saturday, some member is to be in attendance at the Lodge room to meet visitors.

A.

## REVIEWS.

## HOMEWARD, SONGS BY THE WAY.

By A. E. [Dublin: Whaley. London: Simpkin, Marshall and Co.  
1s. 6d.]

THIS little volume of poems has passed into its second edition in a very short time, and we must congratulate the author upon a feat not often accomplished by young poets. The book is a very tiny one, and the poems are also tiny, a fact which speaks well for the judgment of the writer, for poetry must be great indeed to cause people to wade through page after page of verse, dealing with the same subject, unless the verse be narrative or of humorous nature. These poems are neither, but are dainty little rhymes of three or four verses each, of serious import, and written very much from the heart. They are worthy of notice, more perhaps for their promise of fuller power in the future than for the present achievement, though the latter is by no means small.

The Preface gives us the key to the poems and also to the style of the writer.

"I moved among men and places, and in living I learned the truth at last. I know I am a spirit, and that I went forth in old time from the Self-ancestral to labours yet unaccomplished; but filled ever and again with home-sickness I made these songs by the way."

Indian mysticism has laid deep hold of the writer, and familiar terms, such as Brahma, Om, and Mâyâ appear, but it cannot be said that great success is met with when such themes are attempted. The style is too light and slender. It is in the expression of the human emotions that A. E. shines most. The two little poems entitled "Forgiveness" and "Pity" are among the best efforts. The following verses are from the former:

"And all my sins were told; I said  
Such things to her who knew not sin—  
The sharp ache throbbing in my head,  
The fever running high within.

"I touched with pain her purity;  
 Sin's darker sense I could not bring;  
 My soul was black as night to me;  
 To her I was a wounded thing."

"The Spirit of the Gay" is also a poem with much charm in idea and expression.

"Dazzling as with red and gold;  
 Rich with beauty, love and youth,  
 How were we to know the truth,  
 That if all the tale were told  
 Life for you was sad and cold?"

"For you found if we would wake,  
 And the joy make young each heart,  
 You who told must stand apart;  
 And you bore it for our sake,  
 Though your heart was nigh to break."

We might quote many other verses, but these will indicate sufficiently their quality. The chief power of the author lies in his choice of musical language; the words flow melodiously, and the sensitive ear is not jarred with ill-assorted phrases. What has yet to be developed is strength and originality of thought. There is a certain lack of solidity and grip, which, though not apparent when dealing with the purely human emotions and putting them into verse, renders the more ambitious poems a little tame. The writer should avoid the repetition of one or two words. "Ancestral" and "immemorial" appear somewhat prominently in several poems.

A. E. might do worse than to attempt short prose essays or sketches, as it seems to us that he would find quite as good a vehicle for his powers in prose as in verse, and the former would perhaps give greater scope for originality. It would be a great advantage if the tendency to "occultism," as somewhat cheap mysticism is commonly called, were severely restrained, and perfect simplicity of phrase and idea striven for.

A. M. G.

#### CHRISTIAN MISSIONS AND HINDUISM.

[By J. H. Wilson, C.E.: James Speers, London, 1894, 1s. 6d.]

THIS is a well-printed pamphlet of 115 pages, by an "Outsider," who seems to be very well informed indeed. His method is to show, by quotations from the best men, Easterns and Westerns alike, that



the missions, as now conducted, are foredoomed to failure. The lack of understanding of the religion they endeavour to supplant exhibited by missionaries, and the fact that their substitute is "false doctrine," leads the author to the conclusion that a return to the "Christianity of Christ" is needed; and, while advocating at the same time a return of Hinduism to its primal purity, and realizing that such a course is undoubtedly necessary, he is not led away into an unprofitable discussion as to the essential merits of the two systems. He is apparently of opinion that primarily they are much the same. The little work will be of value to many Theosophists for its well-selected quotations, and the references to the Lunn-Besant controversy will interest others. A portion of one of the best quotations (from Ruskin) is:

"There are briefly two, and two only, forms of possible Christian, Pagan, or any other gospel, or good message. One, that men are saved by *themselves doing what is right*; and the other, that they are saved by *believing that somebody else did right instead of them*. The first of these gospels is eternally true and holy; the other eternally false, damnable and damning. . . ."

F.

#### ASTROLOGER'S READY RECKONER.

[Halifax: The Occult Book Co., 6, Central Street. 3s. 6d.]

THIS work is well designed for those who are unable to work "a ready rule of three" in their heads. To such it will save time and trouble; but to all others it should rightly fall into the same category as crutches, to be put off till a crippled old age.

The sets of tables contained in this work are printed in bold figures, and enable one in a few glances to compute proportional longitudes for any time within twelve hours, and also to determine the time of the sun's return to its place at the nativity. This, in brief, is the use of the *Ready Reckoner*. No doubt there are many who will be glad of the help these tables afford, and to such we recommend them.

S.

# THEOSOPHICAL

AND

## MYSTIC PUBLICATIONS.

### THE THEOSOPHIST (*Adyar*).

Vol. XVI, No. 6:—The meeting with Swami Dyānand Saraswati is described in this month's "Old Diary Leaves." He produced a most favourable impression, and there seemed every reason to expect a hearty co-operation in their mutual work. Their ideas at that time as to the constitution of the Society must strike an irreverent reader as a little funny. They "came to an agreement with him that he should draft and send us the three Masonic degrees we intended to make for classifying our advanced Fellows according to their mental and spiritual capabilities" (!!) The examination of the "spiritual capabilities" of the "advanced Fellows" and the awarding of prizes must have been interesting. An entertaining account of snake charming and a "snake-stone" is given. H. P. B. must have been a trying companion. They visited a Dakkanee Sirdar, who, at the end of the visit, brought in a pretty child of ten years; H. P. B. was delighted with her, but when the old grey-bearded host said, "Madame, allow me to present to you my little wife," she shouted in disgust, "Your WIFE? You old beast! You ought to be ashamed of yourself!" "We left the host trying to smile," adds the Colonel. Dr. Pratt continues his peculiar articles on the Suns, working out a solar system according to the four suns mentioned in *The Secret Doctrine*. The articles have some interest, but the assumptions seem ex-

tremely large in comparison with the facts to be explained. Rama Prasad writes on the *Bhagavad Gītā*; a story by the Count von Leben, and a report of a lecture by Mrs. Besant completing a good number.

A.

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### THE PATH (*New York*).

Vol. IX, No. 12:—Madame Blavatsky complains, in one of her letters published in this issue, of her neglect by the Russian newspapers, who apparently did not trust her because she had become an American citizen, although she continued to write much for the country of her birth. Her immense programme of work is well described in a letter to Madame Fadeef, and an account is given of an interesting psychometric experience. C. J. discourses on Indian books, and gives three landmarks by which to classify them. These landmarks are, the present time, the great war of the *Mahābhārata*, which occurred five thousand years ago, and the lifetime of Buddha, about halfway between the two dates. Franz Hartmann writes on "The New Departure," and states that with the advent of the Theosophical movement, an era of self-thought began; which is rather a broad statement. "Testimony as to Mahātmās," fulfils its promises of humour. The visions of irresponsible seers might form an interesting story, if well written up, but why advertize them in such a form? There

will soon be a great "boom" in visions. Mr. Fullerton writes on "East and West" very sympathetically. Mr. Judge publishes much defence of himself, direct and indirect, but refrains from giving any hint of contrary views or facts. A stamp collection for the Theosophical Society is an ingenious idea, distinctly American and go-a-head, but hardly a dignified scheme for such a Society.

A.

#### THE VÂHAN (London).

Vol. IV, No. 9:—This issue contains the result of the vote on Mr. Judge's resignation, a further letter from Mr. Judge, and an answer by Mr. Mead. Mr. Judge denies that he asked Mrs. Besant to return him his letters, and Mr. Mead in answer quotes his words, "Well, I'm in a hole—I'd do the same for you. That's the sort of man I am," and Dr. Keightley's version of the same request, given in *The Irish Theosophist*. These are the main points of interest, but a long letter from Dr. Keightley is also published, protesting against various statements, and also against the proposal to publish Mrs. Besant's "brief." No "Enquirer" yet.

A.

#### THE IRISH THEOSOPHIST. (Dublin).

Vol. III, No. 6:—This number is almost entirely taken up with the Judge case, of course only one side of the case being presented, with the exception of a letter from Mr. Sinnett, correcting Mr. Judge's account of some proceedings connected with himself. Dr. Keightley occupies about half the journal with an attack on Mrs. Besant's methods of conducting her case. Mr. Judge accuses Mrs. Besant of attacking him in order to prevent his becoming President, and to obtain the Presidency herself. The one article not bearing on the subject is a nicely written paper on "The Legends of Ancient Éire." If such legends were given more in the form of tales, and with less of mystical exposition, the result would be better.

#### STUDIES IN "THE SECRET DOCTRINE."

This is one of the most useful pamphlets that has recently been published, and forms a refreshing contrast to the floods of controversial literature with which we are being inundated.

The first part sketches in plain and simple language, intelligible even to the typical man-in-the-street, the outline of the doctrine of Monads, which forms the philosophical basis of *The Secret Doctrine*. This forms the bulk of the pamphlet, and will prove exceedingly useful to all students of Theosophy, as well as most suggestive to the ordinary reader.

The second part, on the Tetraktys and Tetragrammaton, is also very well done, bringing together a great deal of information on a difficult subject and arranging it with lucidity, in a consecutive and intelligible form. The keynote of the difference in the conceptions symbolised by these terms is admirably given and should be a great assistance to every student.

On the whole the hearty thanks of all members of the Theosophical Society, as well as of the much larger number outside our ranks who study Theosophical thought, are due to Mr. Glass and to Mrs. Cooper-Oakley for this careful and well-worked out contribution to our literature.

B. K.

#### THE NORTHERN THEOSOPHIST. (Redcar).

Vol. II, No. 17:—The Editor discusses the difficult but now pressing question of a re-organisation of the Constitution of the Society. The remarks are full of common-sense. Periodical election of all officers is advocated, but the alterations would scarcely get over the present difficulties, which are much too deep-rooted to be really affected by such surface changes. "The Personal Equation" is discussed in a chatty manner by W. A. B., and Miss Shaw writes on, "Is Theosophy for Children?"

## PACIFIC THEOSOPHIST

(San Francisco).

Vol. V, No. 8:—The "crisis" occupies almost the whole of this number. What a time some humorous antiquarian of the future will have when he turns up the present Theosophical(?) literature! Allen Griffiths, in the first article, "The Real Issue," traces the trouble down from Parabrahm and the beginning of the Mahāmanvantara. There is nothing like thoroughness. India, the Brahmins, the Black Magicians, the Brothers of the Shadow, with their "Satanic ambition," are the evils and obstructions in the way of the "mighty wave" of that Manvantara, but "invincible, inexorable, the legions of the Great Lodge, whose heart is the MASTER SOUL, march on!" and their flag is the one with the stars and stripes. Dr. J. S. Cook writes on "Adepts," and Dr. Anderson concludes his article on the "Relation of Theosophy to Religion, Science and Philosophy." A.

*Apparitions and Thought Transference* is well reviewed, and "Notes on Mrs. Besant's Lectures," and "Mesmerism" complete the issue.

A.

## SOPHIA (Madrid).

Vol. III, No. 3:—"The Present Hour" is an enthusiastic article by José Plana. Now is the time for the spread of Theosophical teachings; in the midst of so much chaos there are some prophetic voices leading to higher things. H. F. P. Llansó gives an interesting description of a cathedral, considering the symbols contained in its architecture. An elaborate paper on the planet Mars contains much information of a curious kind. Ancient mythology, ancient and modern science and *The Secret Doctrine* are drawn from copiously, but the connecting link is not always clear. The usual translations proceed, and the "Letter to the Archbishop of Canterbury" is concluded.

A.

## LE LOTUS BLEU (Paris).

Vol. VI, No. 1:—Contains translations of Madame Blavatsky's article on "Astral Bodies," an exposition of the Japanese Buddhist doctrine, and some short papers and extracts. M. Guymiot discusses the problem of the nature and destiny of man, regarding the teachings of Buddhism relating to the Śkandhas and Nirvāna as the solution. An article on the "Transmigration of Souls," takes up the question as to whether Pāranirvāna means final absorption.

A.

## THE AUSTRAL THEOSOPHIST

(Melbourne).

Vol. II, No. 14:—The Editor discusses Max Müller's article on "Why I am not an Agnostic" in the *Nineteenth Century*, and also touches upon the Judge case in a very moderate manner. "Some Simple Truths" places the main teachings of Theosophy in an intelligible manner, although one might dispute the strict accuracy of some statements. Podmore's

## THE BUDDHIST (Colombo).

Vol. VII, Nos. 4 to 7:—The *Visuddhimagga* is getting somewhat incomprehensible as it proceeds to the details of meditation and asceticism. A little exposition of its meaning would do no harm. "Theosophic Policy: Hinduism or Buddhism?" is reprinted from *The Theosophist*. There is a certain Theosophical superstition, often paraded in front of Western religionists, that Buddhists are the least criminal of all the followers of the various faiths of the world. In some "statistics" given in Vol. XII, p. 94 of *LUCIFER*, the proportion of the convicted among Buddhists is about one-fifth of that among Christians. It gives one a little shock to find a Buddhist journal publishing statistics of crime in Ceylon, in which the percentage of Buddhist prisoners far exceeds that of any other faith, with the exception of Sinhalese converts to Christianity. The Indian statistics are rather more unfavourable. Another of our legends departing! Those terrible facts, they have no



consideration for the most cherished convictions!

A.

#### THEOSOPHIC THINKER (*Bellary*).

Vol. III, Nos. 2 to 7:—These numbers contain a good deal of interest to those whose special study is of Hindu character. The "Ninety-six Tatwas" are dealt with by Sitarama Shastri, and much information given in a somewhat dry form. The Students' Column by N. P. S. is of considerable value, dealing with things from a metaphysical standpoint, on the lines of Mr. Fawcett.

A.

#### THE THEOSOPHIC GLEANER (*Bombay*).

Vol. IV, No. 7:—Publishes a very peculiar report of a lecture by the Countess Wachtmeister, delivered in Paris last year, containing some extraordinary statements. Mr. Gostling makes a few sensible remarks upon it. The rest of the magazine is made up by reprints and a continuation of the papers upon the study of Theosophy.

A.

#### ANTAHKARANA (*Barcelona*).

Vol. II, Nos. 13, 14, and 15:—A valuable work begun in these numbers is a translation of the *Bhagavad Gītā*. These numbers contain an Introduction by I. Roviralta Borrell, giving much information to readers who are not well acquainted with the book. The last of a series of papers on the "Constitution of Man" is published, and an article on "Individuality and Personality" by José Plana.

A.

#### THE LAMP (*Toronto*).

Vol. I, No. 8:—"Japan's Statue of the Lord Buddha" is the pictorial joke of this number. These pictures are a special

feature of this little journal, but it is just as well that some of the people represented are dead. From a feeling of brotherhood living men should be excluded from the gallery. The rest of the paper is as bright and readable as usual, and consists of a collection of most varied information.

A.

#### THEOSOPHIA (*Amsterdam*).

Vol. III, No. 35:—This issue begins with a report of the Adyar Convention and some statistics of the Society. The translations of *Through Storm to Peace*, *The Idyll of the White Lotus*, *Letters that have helped me*, and *Death—and After*, are continued, and an article by F. de B., entitled "*Post Tenebra Lux*," is given.

A.

#### OTHER PUBLICATIONS.

We are also in receipt of the following: *Review of Reviews*, with a communication from Mrs. Besant; *Light*, containing some fairly interesting articles on psychic matters; *The Agnostic Journal*, with a series of papers on "The 'Yahveh' Myth;" *Book-Notes*, giving lists of new books of a Theosophical and mystic nature; *Kalpa*, the Bengâlî magazine; *Nigamâgam Pâtrikâ*, a journal issued by the Sanskrit Publishing Company; *The Last Change of the Earth's Axis*, an extensive pamphlet published by the Narada Branch of the Theosophical Society; the science displayed appears to be somewhat primitive; *The Metaphysical Magazine*, containing an article by Rhys-Davids, on the "Comparative Study of Religions," and papers of a mystical tendency by C. H. A. Bjerregaard, Alexander Wilder and others; *The English Mechanic*; *The Astrologer's Magazine*; *Oriental Department Paper* of the American Section, containing translations of the *Mundaka Upanishad*, and Shankara's *Tattva Bodha*.



# LUCIFER.

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## ON THE WATCH TOWER.

ONCE again returning from long travel, from lands near the Southern Pole that once were Lemurian, and then from the Holy Land of the Âryan race, I sit down in the well-loved room of H. P. B. in Avenue Road, to take up my work again as editor of her magazine, to speak again from these pages to the Society she founded, and to the public to whom she brought the strongest force against Materialism that our age has known. Having followed the Light she shewed me, and having found it grow brighter and brighter with each succeeding year, it is not unfitting that my first words here should be words in her defence. For gratitude to the one who first shewed the Light is ever expected in the School to which I belong, and my gratitude to her increases as I realise more and more the priceless value of that Light.

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Since I left England for Australia, a bitter attack has been published on H. P. Blavatsky, a translation from the Russian of Mr. V. S. Solovioff. Those who read into her letters to this her fellow-countryman—who boasts of the skill with which he used her love for her motherland to entrap and betray a lonely exile, sick well-nigh to death—their own preconceived opinions of her duplicity and wickedness, will of course be beyond the reach of argument. But more impartial readers will be able to distinguish between the innuendoes of Mr. Solovioff and the statements in the letters themselves; they will see a nature easily roused to reckless language, defiant of conventionality and of public opinion, when stung by insult and suspicion, and in the “confession,” on which so much stress has been laid, they will see passionate threats of false

self-accusation which would horrify the public, rather than real guilt. "If all the filth, all the scandal and lies against me had been the holy truth, still I should have been no worse;" "I will even take to lies, to the greatest of lies . . . that the Master and Mahâtmâ K. H. are only the product of my own imagination . . . that in certain instances I fooled people," and so on.

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The letter to Aksákoff is, from the world's standpoint, a far more compromising document if it be authentic; I say if, because one cannot help wondering if Mr. Solovioff is trying to hoax the public, as he tried to hoax H. P. B. When a man has shewn himself to be utterly unscrupulous as to truth, one cannot take his unverified assertions for granted. If these statements as to her early life be true, all one can say is that she was marvellously changed by her occult training, for by the common consent of those who knew her intimately in her later life, she was curiously devoid of the sex-element. What her early life was I do not know, nor do I particularly care, since errors in youth do not prevent usefulness in maturity. She is dead, and cannot defend herself, or explain what occurred, and these accusations are kept back until Death's touch has sealed her lips. I refuse to rake through the muck-heaps of dead French and Russian scandals, rotting in the dark these forty years and more, to search for a rag from a dress she once wore. I can only speak of her as I knew her, as I found her while I lived beside her—pure in life, unselfish, laborious, forgiving, generous, most wise, and withal most free from vanity. Thus I knew her, and thus I bear witness to her, and I learned from her truths that changed the world to me, and have illumined all my life. The priceless services she did the world in bringing to it the knowledge she gained from her Teachers, knowledge that has revolutionised the thought of thousands, and has changed the drift of opinion from Materialism to Spirituality, remain as her title to gratitude, the heritage left behind by her great soul. She was admittedly but poorly educated, and ignorant of Sanskrit and Pâli, while her books show a deeper knowledge of the meanings veiled in Sanskrit Scriptures than Orientalists can match. Even in death, she serves her Masters as these attacks rain upon her, for the more her enemies belittle her, the stronger be-

comes the proof that she was helped and taught by Those greater and wiser than herself.

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Nor does Mr. Coleman's line of attack really touch this knowledge. The value of *The Secret Doctrine* does not lie in the separate materials, but in the building of them into a connected whole, as the value of an architect's plan is not lessened because the building is made of bricks wrought by other hands. Every brick might be stamped with its maker's name, without detracting from the glory of the architect. We have at present, of course, in the appendix, only Mr. Coleman's assertions as to "plagiarisms," but it is very possible that he may have added to the long list of references given in the book itself; this is the more likely as H. P. B. was very loose in her literary methods, and used any quotations that substantiated her arguments from any source, physical or astral, with very small regard to the use of inverted commas. Have not Mr. Mead and I suffered much from this, in editing the last edition of *The Secret Doctrine*, and have we not inserted many additional references? But the fact that H. P. B., utterly untrained in English views of literary exactitude, often omitted references (and often did not know whence came the passages she "saw"), has not blinded me to the fact that she possessed *real knowledge* where others had only booklearning, and was able by this to see and follow the Ariadne clue. Nor is the Esoteric Wisdom supposed to be new, nor to have been discovered by H. P. B.; it is thought by those who believe in it to underlie every religion and philosophy, and to be discoverable in all sacred books. What H. P. B. did for us was to build the scattered fragments into a great unity, to grasp the whole subject of the evolution of the universe and of man, and present it as a synthesised conception, in a way that enables us to understand the obscure and to unravel the perplexing. This was done by none of the authors from whom she is said to have plagiarised, so I am fain to exclaim: Would that we had more such plagiarists, then we might get a fourth volume of *The Secret Doctrine*. As a witty journalist said to me: "You might as well say that gunpowder plagiarises from saltpetre."

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To judge the value of Mr. Coleman's analysis, let any one take that wonderful prose poem, *The Voice of the Silence*, and compare it

with the books named by him as "most utilised in its compilation." I was with her in Fontainebleau, where she wrote it, and was sitting in the room with her while she wrote the second and third parts, and I can testify that she used none of the books named, nor any others, but wrote straight on, rapidly, page after page, now and then pausing and looking up, as though to recall something to memory. The notes were done later with the help of books.

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People who really know details of Eastern life do not condemn H. P. B. as an impostor with the readiness of Mr. Coleman. Thus the famous Tibetan traveller, Sarat Chandra Das, writing me from Darjeeling in answer to a question of mine as to the word "Narjol," says : "It seems to me to be a corruption of the word Naljor, which is a purely Tibetan word meaning a saint, and also a devotee who contemplates. It corresponds with the Sanskrit term *Yogi*, or *Yoga* in its true sense. I do not know if Narjol is a Mongolian corruption of the word Naljor. But in the Sacred Text Series of Prof. Max Müller you will observe a curious mode of transcription is used. There *g* is used in the place of *j*. Hence it is likely to write Naljor as Nalgor, and then change *r* for *l* to get Nargol." The transliteration of these Eastern tongues is surrounded with difficulties, because the English language has not in it letters equivalent to those used in the originals, and different writers transliterate differently. Thus *juâna*, *gnâna*, *gnyâna*, *dnyâna*, are all transliterations of the same word. But it would be absurd to say, as Mr. Coleman says of H. P. B. and Narjol : "*Juâna* is a word manufactured by — from the Sanskrit *Gnyâna*."

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I am happy to say that I have a MS. from Bâbu Sarat Chandra Das giving an account of some of what he calls "the occult Yoga practices" taught in the Tibetan schools of the Lamas ; I am holding it till I receive some amplifications from him, and he writes me that he hopes soon to send me the completion.

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Brothers mine in all lands, who have learned from H. P. B. profound truths which have made the spiritual life a reality, let us stand steadily in her defence, not claiming for her infallibility, not demanding acceptance of her as an "authority"—any further than the inner consciousness of each sees the truth of what she says

—but maintaining the reality of her knowledge, the fact of her connection with the Masters, the splendid self-sacrifice of her life, the inestimable service that she did to the cause of spirituality in the world. When all these attacks are forgotten these deathless titles to the gratitude of posterity will remain.

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It may not be without interest to say that the “pretty little piece of silver delicately worked and strangely shaped,” the “occult telegraph through which I communicate with my Master,” spoken of by Mr. Solovioff, is in my hands, but by no possibility could any bell-sound be produced by it without the use of Occult power.

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When I was passing through Bombay on my way back to England, I visited the Hospital for Animals, established by the noble liberality of the Pârsî community. One means of its support is notable, and might well be copied elsewhere; the grain, seed and cotton merchants of Bombay, and some of the mill-owners, submit to a voluntary tax levied on their imports and exports, and thus a permanent income is secured, amounting to one half of the total income of the Society. What a source of wealth for charitable purposes might be obtained, if English merchants in the great commercial centres would submit to such a tax as is cheerfully paid by Pârsî and Hindu merchants in Bombay.

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Another point in the treatment of animals that might be imitated with advantage in England, would be the establishment of homes, all over the country, for worn-out animals. I shall not easily forget the disgust expressed by an Indian gentleman when it was asked whether it was better to sell or to kill a worn-out horse. To sell it was to act with cruelty and ingratitude, to kill it was to commit the crime of taking life. “Why not send it to a Home for aged animals?” was his puzzled question. “Because there are none,” was the simple reply, lowering seriously his view of Western “civilization.” He told me of an old horse of his own, that was only doing the lightest work, and that was to be sent off in a short time to a country home, to live in comfort and idleness until a natural death closed its well-deserved repose.

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The following letter has been received from Mr. Alexander Fullerton :

“To the Editors of LUCIFER :

“As a circular from me to my fellow-members in the Theosophical Society was copied in your February issue, you will perhaps allow me the space needed for giving its sequel. Very significant incidents occurring at the end of March and the early part of April have forced me to recede from the position taken in that circular and to return to the one occupied before it, though with added clearness and certainty. Of the integrity and moral character of the pupil through whom the message came to me I have and can have no question. Collusion or falsehood is inconceivable. Nevertheless, utterly unable as I am to understand the case, powerless to do more therein than to fold my hand and wait, an honest man has no other course than to vacate a stand which is no longer tenable, and to recant as widely as he had previously asserted a belief which cannot truthfully be maintained. I am obliged to recall any endorsement of the proceedings or policy of Mr. William Q. Judge.

“I am quite aware of the imputation of inconsistency and vacillation apparently justified by this statement, but that matters little. Adhesion to truth is more imperative than adhesion to actions. Whatever may be the outcome of the conspiracy to effect at the Convention a secession from the Theosophical Society of the American Section, I remain a member of the Theosophical Society, but my official positions and my work at the General Secretary's office terminate with this month, and my personal address will hereafter be 42, Irving Place, New York City.

“ALEXANDER FULLERTON, F. T. S.

“*April 19th, 1895.*”

Mr. Fullerton has been the steady centre in Mr. Judge's office of the work of the American Section, universally respected for his probity and devotion. I trust that he may think it right to state the “very significant incidents” that have led him to repudiate the message on which he lately acted, and have compelled him to sever all connection with Mr. Judge. It is of the first importance to show that honest men cannot continue to work with Mr. Judge, unless they are prepared to be betrayed behind their backs in the work of

the Society, and that Mr. Judge's own conduct, and his continued deceptions, force us, however, reluctantly to say: "Mr. Judge must be expelled from the Society, for his methods are dishonest and he corrupts his fellow-workers." Unless America saves us from the necessity of demanding his expulsion, by seceding from the parent Society, Europe must endorse the demand for expulsion coming from India and Australasia.

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In order to raise a definite issue on this matter, the following notice is appended to the Letter to Members of the Theosophical Society and the presentment of the case against Mr. Judge, issued to all members at the beginning of this month:

"If some definite action with regard to Mr. Judge shall not have been taken by the European Section before the meeting of its Annual Convention in July, we, the undersigned—failing any full and satisfactory explanation having been made by Mr. Judge before that date, or his voluntary secession from the Society—shall propose and second at that Convention the following resolution:

"*Whereas* Mr. W. Q. Judge has been called on to resign the office of Vice-president of the Theosophical Society by the Indian, Australasian and European Sections, but has not complied with their request; and

"*Whereas* he evaded the jurisdiction of the Judicial Committee of July, 1894, refused a Jury of Honour, and has since given no full and satisfactory explanation to the Society in answer to the charges brought against him;

"*Resolved* that this Convention of the European Section of the Theosophical Society unites with the Indian and Australasian Sections in demanding his expulsion from the Society, and requests the President-Founder to immediately take action to carry out the demand of these three Sections of the Theosophical Society.

"ANNIE BESANT, F. T. S.

"G. R. S. MEAD, F. T. S."

As the evidence against Mr. Judge is now in the hands of members, the next thing we need is an answer from him; there is no need to continue any "Clash of Opinion," for each can decide for himself and act as he decides. The European Section will speak officially at or before Convention, and the issues are clear. Any

member who does not receive a copy of the evidence should apply for one to myself.

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The above was in type ere the possibility of secession alluded to in the resolution became a fact. What was the American Section has seceded from the parent Society, and has set itself up as a new Society with Mr. Judge as Life-President. The minority of members who remain in the T. S. will at once organise themselves as the American Section of the T. S., and I hope that Mr. Fullerton will become the General Secretary. Thus the T. S. will go on intact, no more changed by the retirement of so many of its members in America than by any other of the resignations, of which there have been plenty in the course of its stormy history. When Colonel Olcott arrives, he will find the re-organization ready for his confirmation, and be relieved from the painful duty that he would otherwise have been compelled to discharge. No solution could have been better for the T. S., however sad we may feel for those who have cut themselves off from the Society to which H. P. B. gave her life.

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Mrs. Higgins, at Colombo, Ceylon, is bravely struggling on with her task of educating the Sinhalese girls. She has now forty pupils, and in addition to these she has five orphans on her hands in the Home started in connection with the school. Mrs. Higgins always shows the most ready hospitality to all the Theosophists who pause at Colombo on their travels, and it would be a graceful recognition of her invariable kindness if Theosophists would help her in the work to which she is devoting her life. I hear from Mr. Peter D'Abrew that the Countess Wachtmeister, on her way to Australia, presided at a meeting of the Hope Lodge at Colombo, and also became a member of the Ceylon Educational League.

## EAST AND WEST.

It is a strange thing to find the West pitted against the East, as we now see it, in the desperate attempts of Mr. Judge and his adherents to make a general struggle, and so prevent the minds of men from being fixed on the question of the truth or falsehood of the definite charges brought against Mr. Judge. This attempt to stir up strife between the Sections of the Society, whose glory it had hitherto been to bring Eastern knowledge within Western reach, began in Mr. Judge's notorious circular of Nov. 3rd, 1894. It was continued in *The Path* for March, '95, in a challenge to myself concerning an alleged Mahâtmic letter, and is again taken up in an article most inappropriately headed, "The Truth about East and West," in *The Path* for April. The letter is as follows :

"Message which Mr. Sinnett is directed by one of the Brothers, writing through Madame B[lavatsky], to convey to the native members of the Prayag Branch of the Theosophical Society.

"The Brothers desire me to inform one and all of you *natives* that unless a man is prepared to become a thorough Theosophist, *i.e.*, to do what D. Mavalankar did—give up entirely caste, his old superstitions, and show himself a true reformer (especially in the case of child-marriage), he will remain simply a member of the Society, with no hope whatever of ever hearing from us. The Society, acting in this directly in accord with our orders, *forces no one to become a Theosophist of the Second Section*. It is left with himself at his choice. It is useless for a member to argue 'I am one of a pure life, I am a teetotaller and an abstainer from meat and vice, all my aspirations are for good,' etc., and he at the same time building by his acts and deeds an impassable barrier on the road between himself and us. What have we, the disciples of the Arhats of Esoteric Buddhism and of Sang-gyas, to do with the Shasters and orthodox Brahmanism? There are 100 of thousands of Fakirs, Sannyasis, or Sadhus leading the most pure lives and yet being, as

they are, on the path of *error*, never having had an opportunity to meet, see, or even hear of us. Their forefathers have driven the followers of the only true philosophy upon earth away from India, and now it is not for the latter to come to them, but for them to come to us, if they want us. Which of them is ready to become a Buddhist, a *Nastika*, as they call us? None. Those who have believed and followed us have had their reward. Mr. Sinnett and Hume are exceptions. Their beliefs are no barriers to us, for they have none. They may have had influences around them, bad magnetic emanations, the result of drink, society, and promiscuous physical associations (resulting even from shaking hands with impure men), but all this is physical and material impediments which with a little effort we could counteract, and even clear away, without much detriment to ourselves. Not so with the magnetic and invisible results proceeding from erroneous and sincere beliefs. Faith in the gods or god and other superstition attracts millions of foreign influences, living entities and powerful Agents round them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time waging war on the unprogressed *planetaryies* who delight in personating gods and sometimes well-known characters who have lived on earth. There are Dhyan Chohans and Chohans of darkness. Not what they term *devils*, but imperfect intelligences who have never been born on this or any other earth or sphere no more than the Dhyan Chohans have, and who will never belong to the 'Children of the Universe,' the pure planetary intelligences who preside at every Manvantara, while the Dark Chohans preside at the Pralaya."

I will deal first with the "message."

On this Mr. Judge writes: "I am informed that Mrs. Besant has several times privately stated that in her opinion the letter first above printed was a 'forgery or humbug,' gotten up by H. P. B." Mr. Judge's information is inaccurate, as for the most part it is, and as information gained by his methods is likely to be. I do not regard the letter as genuine, *but I have never attributed it to H. P. B.* I was first shewn a copy of the letter by Mr. Judge in the summer of 1893, and he then expressed to me strong doubts of its genuineness; nor was I the only person to whom he expressed those doubts. He had then



no idea that all H. P. B.'s claims hinged on this obscure letter, now "first above printed," as he strangely asserts they do.

My disbelief in the genuineness of this letter is based, as apparently was Mr. Judge's in '93, on the errors it contains, and the unmannerly tone which pervades its early part. "The Brothers desire me [who?] to inform one and all of you *natives*"—this first sentence condemns it. For the two Masters Who used H. P. B. as Their messenger, are both "natives," and would scarcely say contemptuously "*you natives*" in addressing Their countrymen. Next, H. P. B. constantly advised Hindus to keep their caste rules, as hundreds of them can testify. Child-marriage is not an essential part of Hinduism, and the blunder of making it so shews ignorance. What the Masters have to do with the Shâstras is pretty evident from the direction of Them to aspirants to study Manu, and from the reverence with which Their disciple, H. P. B., regarded the *Bhagavad Gîtâ*, the Upanishads and the Purânas, and the use she made of them. Further, H. P. B. did not muddle up the ancient Secret Wisdom, or Bodha, with the comparatively modern exoteric religion called Buddhism, the followers of which from their materialism are termed Nâstikas. She writes: "When we use the term *Buddhists*, we do not mean to imply by it either the exoteric Buddhism instituted by the followers of Gautama-Buddha, nor the modern Buddhistic religion, but the secret philosophy of Sakya-muni, which in its essence is certainly identical with the ancient wisdom-religion of the sanctuary, the pre-Vedic Brahmanism."\* Again she speaks of this ancient Buddhism as the "one mother-trunk, the once universal religion, which antedated the Vedaic ages—we speak of that pre-historic Buddhism which merged later into Brahmanism."† She complains of the confusion (shewn in the letter under consideration) made between the system taught by the Buddha and the secret knowledge,‡ and says that the secret teachings of Buddhism and Brahmanism are the same, and that the Buddha only taught them to a select circle of His Arhats.§ Instead of denouncing "faith in the Gods" as a superstition, H. P. B. pro-

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\* *Isis Unveiled*, Vol. II, p. 142.

† *Ibid*, 123.

‡ *Secret Doctrine*, Vol. I, p. 2, 3rd ed.

§ *Ibid*, pp. 3, 4.

fessed it, and constantly wrote of these divine Entities in *The Secret Doctrine*, speaking of the "highest Deities,"\* of the Entities so "immeasurably high that, to us, They must appear as Gods, and collectively—God."† The Dhyan Chohans, accordingly to the same teaching, have passed "through the human stage."‡

These facts seemed to me to necessitate the rejection of the letter as being in flagrant contradiction with H. P. B.'s teachings, and it is certainly no more supported by the third volume of *The Secret Doctrine*, which was placed in my hands by H. P. B., than by the other two. Why so wild an assertion, which will be proved false by the forthcoming publication of the third volume, should be made, I do not know.

To take now the main question. Mr. Judge says India is not the whole East, that Master K. H. has said India is degraded and her ancient spirituality suffocated, that education is making Hindus materialistic, and that he calls the Buddha his great patron. These statements are true, but they are partial and therefore misleading. India is not the whole East, but she is the cradle of the Âryan race; she is degraded, her spirituality is dormant, and *Western* education is materialising her. Nevertheless what is the testimony concerning her of the very Master quoted? In the passage given (*Occult World*, p. 86, 4th Ed.) words are omitted that change the whole tone. The Master writes: "I am first to thank you on behalf of the whole section of our fraternity that is specially interested in the welfare of India for an offer of help whose importance and sincerity no one can doubt. Tracing our lineage through the vicissitudes of Indian civilization from a remote past, we have a love for our motherland so deep and passionate that it has survived even the broadening and cosmopolitanizing (pardon me if that is not an English word) effect of our studies in the laws of nature. And so I, and every other Indian patriot,¶ feel the strongest gratitude for every kind word or deed that is given in her behalf. Imagine, then, that since we are all convinced that the degradation of India is largely due to the suffocation of her ancient spirituality, and that whatever helps to restore that higher standard of thought and morals must be a regenerating national force, every one of us would naturally and

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\* Ibid, p. 142.

† Ibid, p. 157.

‡ Ibid, p. 132

¶ "You natives"!

without urging, be disposed to push forward a society whose proposed formation is under debate, especially if it really is meant to become a society untainted by selfish motive, and whose object is the revival of ancient science, and tendency to rehabilitate our country in the world's estimation. Take this for granted without further asseverations. But you know, as any man," etc. Later, in the same letter, He writes: "The same causes that are materializing the Hindu mind are equally affecting all Western thought. Education enthrones scepticism, but imprisons spirituality. You can do immense good by helping to give the Western nations a secure basis on which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies." And a few lines later He speaks of the "primitive soul-satisfying philosophy of the Âryans"—not of Turks and Arabs, so oddly included in "the East." On p. 99, He writes sadly: "Such is unfortunately the inherited and self-acquired grossness of the Western mind, and so greatly have the very phrases, expressive of modern thoughts, been developed in the line of practical materialism, that it is now next to impossible either for them to comprehend, or for us to express in their own languages, anything of that delicate, seemingly ideal, machinery of the Occult Kosmos. To some little extent that faculty can be acquired by the Europeans through study and meditation, but—that's all." So far from implying that India is finally to go out, He says of "the revival of our ancient art and high civilization" that they are "sure to come back in their time and in a higher form," and speaks of Their knowledge—in curious contrast with the spurious letter above quoted—as "the gift of the Gods" (pp. 102, 103). Just before the passage quoted on education, He says that with the study of the ancient science and philosophy "the greatest evil that now oppresses and retards the revival of Indian civilization will in time disappear" (p. 93), thus implying the revival instead of the extinction of India. And in a letter from the Master of our Masters, speaking of the working for brotherhood, He exclaims: "Oh for the noble and unselfish man to help us effectually in India in that divine task. All our knowledge, past and present, could not be sufficient to repay him."

On December 14th, 1893, Mr. Judge was apparently wholly at one with the view expressed above of the bad effect of Western

education, for he wrote: "I think if Hindu young men knew the real rottenness of the West, they would not be wishing to follow her as they do."

One passage from H. P. B. will be enough to show how she regarded modern India. It occurs on p. 253 of *The Path*, December, 1886: "Unless radical reforms in our American and European Societies are speedily resorted to, I fear that before long there will remain but one centre of Theosophical Societies and Theosophy in the whole world—namely, in India; on that country I call all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the Sons of old Âryavarta—the motherland of my Master."

Until May, 1893, at least, Mr. Judge was apparently quite in accord with this view of India, and in his *Letter to Some Brahmins of India*, published in *The Path* for that month, he puts the matter so admirably that I cannot do better than quote his words:

"I was the pupil and intimate friend of H. P. Blavatsky, who founded the Theosophical Society; I took part with her in its first organization; I was conversant with her sleepless devotion and untiring zeal in the work she wanted her Society to do, which was to follow out the plan laid down for it by some of your own Indian Rishis, the Mahâtmâs who were her Gurus; I was told by her in the very beginning of that work that her object as directed by her Guru was to bring to the attention of the West the great truths of philosophy contained in the old books and thoughts of India; I know that her first friends in your work in your country even before she left this one, were Indians, Brahmins, sons of Aryavarta; hence my sensitiveness to any misapprehension by you of its purposes or of its supporters can be easily understood by you. Having, then, this triple devotion—to the teaching of Indian sages, the ideals of the messenger of your own Rishis, and the welfare of the Theosophical Society—it will be evident to you why the evil so strongly felt by my honoured Brahmin co-worker, Bro. Lahiri, and by myself, should lead me, as an individual and as Vice-President of the T.S., to address as many of you as these words can reach. The evil is this: that a suspicion is spreading through the Brahmin community that the Theosophical Society is losing its impartial character as the equal friend to all religions, and is becoming distinctly Buddhis-



tic in its sympathies and affiliations. And the evil is not a mere mistake as to fact: it is evolving the practical consequences that interest in the Society diminishes among its natural friends in Brahmanism, that they hesitate to enter its membership or co-operate in its work, and that they withhold the aid without which the priceless treasures of their literature, so indispensable to the efforts we Theosophists are making to throw light upon the great problems of existence now agitating the Western mind, and thus unite East and West, cannot be used in the spiritual mission the ancient Rishis have approved. In brief, Brahmins will not sustain the Theosophical Society if they believe it a Buddhistic propaganda; nor can they be expected to. No more could Christians, Mahomedans, or Parsees.

“Ancient Aryan ideas and views of life are permeating the land and moulding the convictions of its people. We need help to increase and fire them. Much of this can come only from yourselves and others in India. By your own identification with the Society you can strengthen it for its local work, aiding it to dissolve the barriers between religions and sects, and to enliven fraternal feeling through all, assisting in the attempt to uplift higher ideals among your countrymen. And if you cannot join the Society, you can help it by countenancing its work. On our behalf you can transmit those valuable treatises which throw light on the great problems of destiny which concern us and you alike, and can thus take part in the truly philanthropic work of giving truth to those who need and ask it. We who are, with you, fellow-seekers after light and aspirants after progress, know the joy of sharing our treasures with the sincere, and we invite you to give us more towards such sharing. Like you, we are workers in the Rishis' cause, and we seek the most efficient aids in that work. If you do not give this aid, or if you continue to rest under the wrong impression I have spoken of above, you will interfere with a work that is for the direct benefit of India and of your religion. For our work is meant also to bring the attention of the West to the philosophical and religious truths of the sacred books of India, to the end that India may be helped to lift itself up once more to spiritual heights of power, and thus in its turn benefit the whole race of man.”

Mr. Judge is, of course, at liberty to change his mind, and instead



of saying that without Brâhmanical help the Society cannot do its work, and that much of the help can come only from the Brâhmins, he may say that the East is a mere store-house, holding treasures "that the West alone can make avail of and teach the East how to use." But that is no reason why those of us who stand on the old lines should also shift our ground. The facts that Indians were against Mr. Judge's election as Colonel Olcott's successor, and that they were the first to discern the frauds that were being practised on the Society; and later the strong stand taken by India against Mr. Judge, explain his change of position and the bitterness with which he now attacks her; but that is a merely personal question and should not change the policy of the Society. For years Mr. Judge has been trying to get hold of India, but all his attempts have failed, and the failure has naturally embittered him against those he can neither win nor master. But this is a passing and trivial matter, whereas the spiritual destinies of Humanity are bound up with India. If indeed she is to go down into "the engulfing blackness of ruin," she carries with her the rest of mankind; hence the stress laid on the value of the work of one who could revive her spirituality. It may be that the great sweep of the Kali Yuga may plunge the world into darkness; but let us at least not co-operate with this, let us to the very last struggle against it, for no force is wasted, and the energies which cannot prevent the plunge into materialism will avail to bring the world again upwards to the light, when the cycle has run its course.

ANNIE BESANT.

NOTE. An article in *The Theosophist* of October, 1883, written by Mr. Judge under the *nom-de-plume* of "An Ex-Asiatic," taken with some comments by H. P. B. on an article by a Hindu in the December issue, may throw some light on this question, as shewing whence proceeds the "Western Occultism" for which we are asked to exchange the pearl of Eastern Wisdom, and the probable Teachers of the new School to be set up. Mr. Judge asserted that the American Revolution was guided by "the Adepts who now look over and give the countenance of Their great name to the Theosophical Society," and that "the great Theosophical Adepts" influenced Thomas Paine, "hovered over Washington, Jefferson, and all

the other brave freemasons," etc., and "left upon the great seal of this mighty nation the memorial of Their presence." A Hindu wrote a sarcastic comment on this article and H. P. B. added some notes. She wrote: "Why should our correspondent make so sure that 'the views advanced fall in entirely with those held in general by the 'Theosophical Society'? The Editor of this periodical, for one, disagrees entirely with the said views, as understood by our critic. Neither the 'Tibetan, nor the modern 'Hindu Mahâtônâs\* for the matter of that, ever meddle with politics, though They may bring their influence to bear upon more than one momentous question in the history of a nation—Their mother-country especially. If any Adepts have influenced Washington or brought about the great American Revolution, it was not the 'Tibetan Mahâtônâs' at any rate: for 'These have never shown much sympathy with the Pelings of whatever Western race, excepting as forming a part of Humanity in general. Yet it is as certain, though this conviction is merely a *personal* one, that several Brothers of the Rosie Cross—or 'Rosicrucians' so-called— did take a prominent part in the American struggle for independence, as much as in the French Revolution during the whole of the past century. We have documents to that effect, and the proofs of it are in our possession. But these Rosicrucians were Europeans and American settlers, who acted quite independently of the Indian and Tibetan Initiates. And the 'Ex-Asiatic,' who premises by saying that his statements are based upon his own personal responsibility—settles this question from the first. He refers to Adepts *in general* and not to Tibetan or Hindu Mahâtônâs necessarily, as our correspondent seems to think." Further down she again speaks of the impossibility of any regicide being inspired by "any Adept—let alone a Hindu or Buddhist Mahâtônâ," and says "we Eastern Theosophists." These statements may help some to realise that there are Adepts working on other lines than 'Those Who sent H. P. B. as Their Messenger, and that there is really a great School of Western Occultism, known as "Hermetic," "Rosicrucian," and under other names. But those of us who prefer to follow the

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\* Compare this with Mr. Judge's allegation that the Masters "confirm the statement so often made by H. P. B. . . . that there are not to-day in modern India any true Initiates teaching the people."

Eastern Path ought not to be blamed, as we should not blame those who prefer the Western. For my own part, it was H. P. B. who showed me the Light, and I follow the Eastern Path of which she opened the gateway to me, with no feeling against any who prefer the Western Path. In fact, I know the latter is more attractive to the Western mind, as being more "practical," and as following external methods that readily awaken the astral senses; the practical, materially scientific Western shrinks from the rigid discipline and long, silent patience demanded by Eastern Teachers, from the method that works from within outwards, and for long shows no "results."

## PLOTINUS.

(*Concluded from p. 98.*)

### THE SYSTEM OF PLOTINUS.

THE whole system of Plotinus revolves round the idea of a threefold principle, trichotomy, or trinity, and of pure intuition. In these respects, it bears a remarkable similarity to the great Vedântic system of Indian philosophy. Deity, spirit, soul, body, macrocosmic and microcosmic, and the essential identity of the divine in man with the divine of the universe—the  $\tau\omicron\delta\ \acute{\epsilon}\nu\ \eta\mu\acute{\iota}\nu\ \theta\epsilon\acute{\iota}\omicron\nu$  with the  $\tau\omicron\delta\ \acute{\epsilon}\nu\ \tau\hat{\omega}\ \pi\alpha\nu\tau\acute{\iota}\ \theta\epsilon\acute{\iota}\omicron\nu$ , or of the Jīvâtman with the Paramâtman—are the main subjects of his system.

Thus from the point of view of the great universe, we have the One Reality, or the Real, the One, the Good ( $\tau\omicron\delta\ \delta\acute{\iota}\nu$ ,  $\tau\omicron\delta\ \acute{\epsilon}\iota\nu$ ,  $\tau\omicron\delta\ \acute{\alpha}\gamma\alpha\theta\acute{\omicron}\nu$ ); this is the All-self of the Upanishads, Brahman or Paramâtman.

Plotinus bestows much labour on the problem of the Absolute, and reaches the only conclusion possible, viz., that it is inexpressible; or in the words of the Upanishads, "the mind falls back from it, unable to reach it." It must, nevertheless, produce everything out of itself, without suffering any diminution or becoming weaker (VI. viii. 19); essences must flow from it and yet it experiences no change; it is immanent in all existences (IV. iii. 17; VI. xi. 1)—"the self hidden in the heart of all," say the Upanishads; it is the Absolute as result, for as absolutely perfect it must be the goal not the operating cause of all being (VI. ix. 8, 9), as says Brandis; and Harnack dubs the system of Plotinus "dynamic Pantheism," whatever that may mean. But we are in the region of paradox and inexpressibility and so had better hasten on to the first stage of emanation.

First, then, there arises—(how, Plotinus does not say, for that question no man can solve, the primal ways of the One are known

to the Omniscient alone)—the Universal Mind, or ideal universe (*νοῦς* or *κόσμος νοητός*) ; the *Īshvara* or Lord of the Vedântins. It is by the thought (*λόγος*), of the Universal Mind that the World-Soul (*ψυχὴ τοῦ παντός* or *τῶν ὅλων*) is brought into being. As Tennemann says (§ 207) :

“ In as much as Intelligence (*νοῦς*) [Universal Mind] contemplates in Unity that which *is possible*, the latter acquires the character of something determined and limited; and so becomes the *Actual and Real* (*ὄν*). Consequently, Intelligence is the primal reality, the base of all the rest, and inseparably united to real Being. [This resembles the *Sach-Chid-Ânandam* of the Vedântins, or Being, Thought, Bliss.] The object contemplated and the thinking subject, are identical; and that which Intelligence thinks, it at the same time *creates*. By always thinking, and always in the same manner, yet continually with new difference, it produces all things [the *logos* idea] : it is the essence of all imperishable essences : [“the base of all the worlds” of the Upanishads; “on it all worlds rest”]; the sum total of infinite life. (See *En.* VI. viii. 16; IV. iii. 17; VI. vii. 5, 9; viii. 16; V. i. 4, 6; iii. 5, 7; v. 2; ix. 5; VI. vii. 12, 13. And for an exposition of the *logos* theory in Plotinus, see Vacherot, i. 317).

We thence pass on to the World-Soul, the *Hiranyagarbha* (resplendent germ or shining sphere or envelope) of the Upanishads.

“The image and product of the motionless *nous* is the soul, which, according to Plotinus, is, like the *nous*, immaterial. Its relation to the *nous* is the same as that of the *nous* to the One. It stands between the *nous* and the phenomenal world, is permeated and illuminated by the former, but is also in contact with the latter. The *nous* is indivisible [the root of monadic individuality; the *Sattva* of the Buddhist theory of *Ekoṭībhāva* as applied to man]; the soul *may* preserve its unity and remain in the *nous*, but at the same time it has the power of uniting with the corporeal world, and thus being disintegrated. It therefore occupies an intermediate position. As a single soul (world-soul) it belongs in essence and destination to the intelligible world; but it also embraces innumerable individual souls and these can either submit to be ruled by the *nous*, or turn aside to the sensual, and lose themselves in the finite” (Harnack).

This is precisely the same idea as that of the *Hiranyagarbha*,



the individual souls arising by a process of differentiation (Panchikarana, or quintuplication of the primary "elements") from it. Its nature and function are thus summarized by Tennemann (§§ 208, 209) from *En. V. i. 6, 7, and vi. 4*; *VI. ii. 22*; and *III. viii*:

"The Soul (*i.e.*, the *Soul of the World*) is the offspring of Intelligence [*νοῦς*], and the thought (*λόγος*) of Intelligence, being itself also productive and creative. It is therefore Intelligence, but with a more obscure vision and less perfect knowledge; inasmuch as it does not itself directly contemplate objects, but through the medium of intelligence, being endowed with an energetic force which carries its perceptions beyond itself. It is not an original but a reflected light, the principle of action and of external Nature. Its proper activity consists in contemplation (*θεορία*); and in the production of objects by means of this contemplation. In this manner it produces, in its turn, different classes of souls, and among others the human, the faculties of which have a tendency to elevation or debasement. Its energy of the lowest order, creative, and connected with matter, is Nature (*φύσις*).

"Nature is a contemplative and creative energy, which gives form to matter (*λόγος ποιῶν*); for form (*εἶδος, μορφή*) and thought (*λόγος*) are one and the same. All that takes place in the world around us is the work of contemplation."

It is here that the system of Plotinus is somewhat weak; it is true that he has a strong admiration for the beauties of Nature, but in dealing with the problem of matter he scarcely avoids stumbling, and though he criticises the view of certain Gnostic schools which made matter the root of all evil, he does not entirely clear himself from a similar misconception. It is the object of the World-Soul so to pervade the natural world that all its parts shall be in perfect harmony—"but in the actual phenomenal world unity and harmony are replaced by strife and discord; the result is a conflict, a becoming and vanishing, an illusive existence. And the reason for this state of things is that bodies rest on a substratum of matter. Matter is the basework of each (*τὸ βάθος ἐκάρστου ἢ ἑλγῆ*); it is the dark principle, the indeterminate, that which has no qualities, the *μὴ ὄν*. Destitute of form and idea it is evil; as capable of form it is neutral."

The Vedântins, on the contrary, pair the root of matter (*Asat*,

Prakriti, Mâyâ) with the Universal Mind, and make it of like dignity. It is by the removal of this primal veil that the great secret of the Self is revealed.

Attempts have been made to trace correspondences between the three first principles of Plotinus and the Christian Trinity : God the Father and the One Absolute, Jesus Christ and the First Intelligence or Universal Mind, and the Holy Spirit and the World-Soul. (Jules Simon, i. 308.)

So much for the macrocosmic side. The microcosmic is necessarily to a large extent interblended with the above, and also views man by means of a trichotomy into spirit (*νοῦς*), soul (*ψυχὴ*), and body (*σῶμα*), by which prism the rays of the primal unity are deflected. This, again, is precisely the same division as that of the Vedântins : viz., Kâranopâdhi, the causal vesture, or spiritual veil or impediment of the Self; Sûkshmapâdhi, the subtle vesture, or psychic veil or impediment, of the Self; and Sthûlopâdhi, the gross vesture or physical body. The remarkable agreement between the view of Plotinus as to the three spheres of existence, or states of consciousness, or hypostases of being, in man and the universe, the one being but a reflection of the other, and that of Shankarâchârya, the great master of the Advaita Vedântin school of ancient India, may be seen from the following brilliant *résumé* from the point of view of a mystic. It is based on the *Tattvabodha*, or "Awakening to Reality," one of the most remarkable of Shankara's small treatises, so far, unfortunately, not translated into any European language, and is taken from the work of a mystic, entitled *The Dream of Ravan* (a reprint from *The Dublin University Magazine* of 1853, 1854; London, 1895, pp. 211-215).

"Man is represented as a prismatic trinity, veiling and looked through by a primordial unity of light—gross outward body [Sthûlopâdhi—*σῶμα*]; subtle, internal body or soul [Sûkshmapâdhi—*ψυχὴ*]; a being neither body nor soul, but absolute self-forgetfulness, called the *cause body* [Kâranopâdhi—*roûs*], because it is the original sin of ignorance of his true nature which precipitates him from the spirit into the life-condition. These three bodies, existing in the waking, dreaming, sleeping states, are all known, witnessed and watched by the spirit which standeth behind and apart from them, in the unwinking vigilance of ecstasy, or spirit-waking."

The writer then goes on to speak of *four* spheres, but the "innermost" is in reality no sphere, but the state of simplicity or oneness (*ἁπλως, ἕνωσις*). This is the state of ecstasy of Plotinus.

"There are four spheres of existence, one enfolding the other—the inmost sphere of Turîya, in which the individualised spirit lives the ecstatic life; the sphere of transition, or Lethe, in which the spirit, plunged in the ocean of Ajñâna, or total unconsciousness, and utterly forgetting its real self, undergoes a change of gnostic tendency [polarity?]; and from not knowing at all, or absolute unconsciousness, emerges on the hither side of that Lethean boundary to a false or reversed knowledge of things (*viparîta jñâna*), under the influence of an illusive Prâjñâ, or belief in, and tendency to, knowledge outward from itself, in which delusion it thoroughly believes, and now endeavours to realise; whereas the true knowledge which it had in the state of Turîya, or the ecstatic life, was all within itself, in which it intuitively knew and experienced all things. And from the sphere of Prâjñâ, or out-knowing—this struggling to reach and recover outside itself all that it once possessed within itself, and lost—to regain for the lost intuition an objective perception through the senses and understanding—in which the spirit became an intelligence—it merges into the third sphere, which is the sphere of dreams, where it believes in a universe of light and shade, and where all existence is in the way of Âbhâsa, or phantasm. There it imagines itself into the *Linga-deha* (*Psyche*), or subtle, semi-material, ethereal soul. . . . .

"From this subtle personification and phantasmal sphere, in due time, it progresses into the first or outermost sphere, where matter and sense are triumphant, where the universe is believed a solid reality, where all things exist in the mode of Âkâra, or substantial form, and where that which successively forgot itself from spirit into absolute unconsciousness, and awoke on this side of that boundary of oblivion into an intelligence struggling outward, and from this outward struggling intelligence imagined itself into a conscious, feeling, breathing, nervous soul, prepared for further clothing, now out-realises itself from soul into a body. . . . .

"The first or spiritual state was ecstasy, from ecstasy it forgot itself into deep sleep; from profound sleep it awoke out of unconsciousness, but still within itself, into the internal world of dreams;

from dreaming it passed finally into the thoroughly waking state, and the outer world of sense."

These ideas will help us exceedingly in studying our philosopher and in trying to understand what he meant by ecstasy, and why there are three divisions in the morals of Plotinus, and how the metempsychosis in which he believed, was neither for him the caressing of a dream nor the actualising of a metaphor. The most sympathetic notice of the latter tenet is to be found in Jules Simon's *Histoire de l'École d'Alexandrie* (I. 588, *sq.*), based for the most part on *En.* I. i. 12; II. ix. 6; IV. iii. 9; V. ii. 2; and on Ficinus' commentary, p. 508 of Creuzer's edition.

"There are two degrees of reward; pure souls, whose simplification is not yet accomplished, return to a star [the sidereal region, rather] to live as they were before the fall [into the world of sense] (*En.* III. iv. 6); souls that are perfectly pure [or simplified] gain union [or at-one-ment] with Deity. But what of retribution? Here comes in the doctrine of metempsychosis, which Plotinus met with everywhere around him, amongst the Egyptians, the Jews, and his forerunners in Neoplatonism [Potamon and Ammonius Saccas]. Does Plato really take the doctrine of metempsychosis seriously as the *Republic* would have us believe? Does he not speak of it merely to banter contemporary superstition, as seems evident from the *Timæus*? Or is it not rather one of those dreams which Plato loved to fondle, without entirely casting them aside or admitting them, and in which he allowed his imagination to stray when knowledge failed him? Whatever may have been the importance of metempsychosis for Plato, we can hardly suppose that Plotinus did not take it seriously. He rehabilitates all the ironical and strange transformations of the *Timæus* and the myth of Er, the Armenian. Souls that have failed to raise themselves above [the ordinary level of] humanity, but who have nevertheless respected that characteristic in themselves, are reborn into a human body; those who have only lived a life of sensation, pass into animal bodies, or even, if they have been entirely without energy, if they have lived an entirely vegetative existence, are condemned to live the life of a plant. The exercise of the merely political virtues [the lowest class], which do not deserve rebirth into a human form, bestows the privilege of inhabiting the body of a



sociable animal, *πελατικὸν ζῷον* for instance, that of a bee; while tyrants and men notorious for their cruelty animate wild beasts.

"Those who have erred through a too great love of music, become singing birds, and too speculative philosophers are transformed into eagles and other birds of soaring flight (En. III. iv. 2). [The *εἰρωνεία*, or ironical vein, of Plato is more than apparent in the above.] A more terrible punishment is reserved for great crimes. Hardened criminals descend to the hells, *ἐν ᾧδον ἐλθόντα* (En. I. viii. 13) and undergo those terrible punishments which Plato sets forth in the *Republic* (Bk. x.). [This reminds us of the *Pâtâlas* of the *Brâhmans* and the *Avîchi* of the *Buddhists*.]

"Even though admitting that this doctrine of metempsychosis is taken literally by Plotinus, we should still have to ask for him as for Plato, whether the human soul really inhabits the body of an animal, and whether it is not reborn only into a human body which reflects the nature of a certain animal by the character of its passions. The commentators of the Alexandrian school sometimes interpreted Plato in this sense. Thus according to Proclus, Plato in the *Phædrus*, condemns the wicked to live as brutes and not to become them, *κατιέναι εἰς βίον θήρειον, καὶ οὐκ εἰς σῶμα θήρειον* (Proclus, *Comm. Tim.*, p. 329). Chalcidius gives the same interpretation, for he distinguishes between the doctrines of Plato and those of Pythagoras and Empedocles, *qui non naturam modò feram, sed etiam formas*. Hermes (*Comm. of Chalcidius on Timæus*, ed. Fabric., p. 350) declares in unmistakable terms that a human soul can never return to the body of an animal, and that the will of the gods for ever preserves it from such disgrace (*θεοῦ γὰρ νόμος οὗτος, φυλάσσειν ἀνθρωπίνην φύχην ἀπὸ τοσαύτης ὕβρεως*)."

Moreover, Marinus tells us that Proclus, the last great master of Neoplatonism, "was persuaded that he possessed the soul of Nichomachus, the Pythagorean," and Proclus, in his Commentaries on the *Timæus*, vindicates the tenet, with his usual acuteness, as follows (V. 329):

"It is usual," says he, "to enquire how human souls can descend into brute animals. And some, indeed, think that there are certain similitudes of men to brutes, which they call savage lives; for they by no means think it possible that the rational essence can become the soul of a savage animal. On the contrary, others allow it may



be sent into brutes, because all souls are of one and the same kind ; so that they may become wolves and panthers, and ichneumons. But true reason, indeed, asserts that the human soul may be lodged in brutes, yet in such a manner, as that it may obtain its own proper life, and that the degraded soul may, as it were, be carried above it and be bound to the baser nature by a propensity and similitude of affection. And that this is the only mode of insinuation, we have proved by a multitude of arguments, in our Commentaries on the *Phædrus*. If, however, it be requisite to take notice, that this is the opinion of Plato, we add that in his *Republic* he says, that the soul of Thersites assumed an ape, but not the body of an ape : and in the *Phædrus*, that the soul descends into a savage life, but not into a savage body. For life is conjoined with its proper soul. And in this place he says it is changed into a brutal nature. For a brutal nature is not a brutal body but a brutal life." (See *The Six Books of Proclus on the Theology of Plato*, Taylor's translation; London, 1816; p. 7, Introd.).

To return to the view of Jules Simon, the distinguished Academician concludes his dissertation with the following words :

"These contradictory interpretations have very little interest for the history of the philosophy of Plato ; but we can conclude from the care which the old commentators have taken to tone down the strangeness of the dogma of metempsychosis in Plato, that it was not a literal doctrine with Plotinus."

I would venture to differ somewhat from M. Jules Simon, and to suggest that the contradictory interpretations of commentators and the difficulties of modern criticism on this important tenet have arisen because sufficient distinction has not been drawn between the spiritual and psychic envelopes of man. The idea of union runs through the whole doctrine, and if the Psyche does not centre itself in the Nous, it risks to pass through the Cycle of Necessity (κύκλος ἀνάγκης). But the Psyche, or soul vesture, is not the real man. The doctrine of metempsychosis, with its twin doctrine of reincarnation, or Punarjanman, is arousing much interest in our times, and it may be possible ere long to reconcile much that appears contradictory in these doctrines, by a more profound study of the psychic and spiritual nature of man than has as yet been attempted in the western world. Speaking of reincarnation, Max Müller goes so far as to

say: "It is well-known that this dogma has been accepted by the greatest philosophers of all centuries." (*Three Lectures on the Vedānta Philosophy*, London, 1894, p. 93); and quoting the well-known lines of Wordsworth on "the soul that rises with us, our life's star," he endorses them, and adds tentatively, "that our star in this life is what we made it in a former life, would probably sound strange as yet to many ears" in the West (p. 67). This brings us to the consideration whether or not Plotinus also put forward the doctrine of Karma which is the complementary doctrine of rebirth. That he did so is evident from the summary of Tennemann (§ 213):

"Everything that takes place is the result of Necessity, and of a principle identified with all its consequences (in this we see the rudiments of Spinozism, and the Theodicée of Leibnitz). All things are connected together by a perpetual dependency; (a system of universal Determinism from which there is only one exception, and that rather apparent than real, of *Univ.*). Out of this concatenation of things arise the principles of natural Magic and Divination." (See En. III. ii. 16; IV. iv. 32, 40, 415; VI. vii. 8-10; VII. ii. 3).

Though the doctrine is not sufficiently insisted upon in its moral bearings by Plotinus, and as applied to the theory of rebirth, nevertheless the general idea is there.

This next brings us to speak of the practical ethic of Plotinus, which was based on his trichotomy of man, and reminds us of the Gnostic division into psychics (*ψυχικοί*) and pneumatics (*πνευματικοί*) and the perfected Christ.

There are, says Jules Simon (i. 562), "three divisions in the ethic of Plotinus: the political virtues necessary for all men, whose sole aim is the negative avoidance of evil; the higher or cathartic virtues (*καθάρσεις*), which can only be attained to by philosophers, and whose aim is the destruction of the passions and the preparation of the soul for mystic union; and lastly the at-one-ment of the soul with God."

Thus it will be seen that the political virtues pertained to the Soul, the cathartic to the Nous, and the consummation of virtue was the union with the One. It was by the practice of these virtues that the end of true philosophy was to be reached. As Tennemann says (§ 204):

"Plotinus assumes, as his principle, that philosophy can have

no place except in proportion as knowledge and the thing known—the Subjective and Objective—are identified. The employment of philosophy is to acquire a knowledge of the Unity, the essence and first principle of all things: and that not mediately by thought and meditation, but by a more exalted method, by direct intuition (*παρουσία*), anticipating the progress of reflection.” (See *En. V. iii. 8, v. 7, sq.*; *VI. ix. 3, 4.*)

This is put very clumsily by Tennemann and with a far from careful selection of terms, but the idea is clear enough for the student of mysticism, especially that of the East. Meditation is a means whereby the soul is prepared to receive “flashes” of the supreme wisdom. It is not the gaining of something new, but the regaining of what has been lost, and above all the realization of the ever present Deity. This is precisely the same view as that enshrined in the great logion of the Upanishads, “*That art thou.*” The divine in man is the divine in the universe, nay is in reality the Divinity in all its fullness. We have to realize the truth by getting rid of the ignorance which hides it from us. It is here that the doctrines of reminiscence (*ἀνάμνησις*) and ecstasy (*ἔκστασις*) come in. These are admirably set forth by Jules Simon (*i. 549*):

“Reminiscence is a natural consequence of the dogma of a past life. The *Nous* [the spirit or root of individuality] has had no beginning; the man [of the present life] has had a beginning; the present life is therefore a new situation for the spirit; it has lived elsewhere and under different conditions.”

It has lived in higher realms, and therefore (*p. 552*), “it conceives for the world of intelligibles [*τὰ νοητὰ, κόσμος νοητός*, the proper habitat of the *νοῦς*] a powerful love which no longer allows it to turn away its thought. This love [*ἔφεσις*] is rather a part than a consequence of reminiscence.” But ecstasy is the consummation of reminiscence (*p. 553*). “Ecstasy is not a faculty properly so called, it is a state of the soul, which transforms it in such a way that it then perceives what was previously hidden from it. The state will not be permanent until our union with God is irrevocable; here, in earth life, ecstasy is but a flash. It is a brief respite bestowed by the favour of Deity. [Such flashes are resting places on our long journey, *ἀνάπαυλαι ἐν χρόνοις*]. Man can cease to become man and become God; but man cannot be God and man at the same time.”

And that Plotinus was not a mere theorist but did actually attain unto such a state of consciousness is testified to by Porphyry (c. xxiii). Plotinus also treats of this in the last Book of the *Enneads* (see also *En. V. v. 3*), but, as he says, it can hardly be described (*διὸ καὶ δύσφραστον τὸ θέαμα*). Thus we reach the borderland of philosophy as we understand it. Beyond this region lie the realms of pure mysticism and the great unknown. And if any one can lead us by a safe path to those supernal realms, avoiding the many dangers of the way, and in a manner suited to western needs, Plotinus is a guide that can be highly recommended.

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G. R. S. MEAD.

## EARLY CHRISTIANITY AND ITS TEACHINGS.

*(Continued from p. 154.)*

### II.—THE SECRET DOCTRINE.

SECRECY with regard to religious and mystic teachings, however repellent it may be to our modern ideas—and there is much reason for the disfavour with which it is regarded—is found so repeatedly inculcated, not only by the ordinary mystics and minor disciples of the great Teachers, but by the great Teachers themselves, that some respect must be paid to it by any one who retains reverence for those who have given the greatest impulses to the growth of humanity.

There can be no doubt that the vast majority of the mystical and secret societies of the past have had but little worthy of treasuring and of preserving from profane hands.

There has been much needless mystery in the world ; there will probably be much more in the future, for the religious instinct run astray leads often to morbid mysticism and a hankering after the marvellous and “occult.”

But it may come as somewhat of a surprise to the orthodox follower of the Christian faith to discover that in the early stages of that religion there was recognised distinctly, by its greatest authorities and defenders, an inner doctrine, differing from, though not contradicting, the common one. The published scriptures were not the only sources of their beliefs, but there was a teaching regarded as more sacred still, preserved carefully and in as pure a form as possible, handed down from follower to follower, but not scattered broadcast.

We can discover hints as to this secret teaching in the scriptures themselves, for it is emphatically proclaimed that for wide publicity only parables and the more elementary ideas were suitable. The instances to be found in the New Testament are too well known to

require more than a casual reference. We are all familiar with the somewhat uncomplimentary epithets contained in the command to abstain from casting pearls before swine. The reason given is also sufficiently clear, and I think contains a true criticism of the disposition of most of us ; for who is not liable to tread under foot pearls of wisdom which do not satisfy his immediate desires, and does not all history teach us that we turn against our guides and destroy them ? The command is simply an expression, perhaps somewhat rough, of that view which is true common sense, that for each man there is some special mental food which is most suitable for him, and that what is meat for one is poison for another. It is useless to go to a starving man and attempt to satisfy his stomach through the medium of his brain. It can be done, perhaps, by persuading him he is not really hungry, and acting, as in hypnotism, through the mind, but most of us prefer the common way ; it is really more satisfying. To spread abroad incomprehensible teachings with the authority inevitably associated with them in religious propaganda, would be very much like such an attempt. It would be feeding the hungry soul with unsatisfying phrases, while what it required was some ideal which could appeal to all who felt the earnestness of life, and give new fire to the mind.

The teachings of any religion are complex enough, when deeply studied, to satisfy the most curious mind, but the surface portion, or what is generally regarded as an essential of faith, must be plain and simple. To give the " pearls " as parts of a faith or creed, would be to foredoom that faith to failure.

One great distinction that it seems to me can be made between popular religions and mere mysticism, is that at the base of the former, deep down at its roots, is ever to be discovered the essence of common sense. That is, their Founders have that true insight into the hearts of the great masses of humanity which tells them what is the real need. Hence the great power of the thought thus generated. Mystics on the other hand may be distinguished by the lack of this universal insight. They work for the few and may do good work, but it is partial, while the true religious Teacher is one who includes with the few the many, the common people, and possesses the balance.

Jesus taught to his disciples what he did not tell to the multitude,

as he says to them (Matt., xiii, 11-13): "Unto you it is given to know the mysteries of the kingdom of Heaven, but to them it is not given. . . . Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand."

Again, Christ tells his disciples (John, xvi) that he has spoken to them in parables, but that the hour would come when he would no longer require to veil his teachings. He had many things more to say, but they could not bear them at that time.

Clearer still are the expressions of Paul, as he speaks to the Corinthians: "We speak wisdom among the perfect (or full grown). . . . God's wisdom in a mystery, even the wisdom that hath been hidden." And the "perfect" here mentioned are not the mere converts, are not even the Church he writes to, for he tells them further: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, and not with meat."

These passages are well known to most believers, but their import is seldom realized. Taken in their simple, clear interpretation, they imply that the ordinary creed of Christendom is not the real teaching of Jesus, but is only an imperfect expression of the surface, the dead letter of the scriptures. The heart and the soul, the reality, have to be preserved by other means.

Though this has not been recognised in the later times, it was in the early stages of the Church, and many of the leaders mention in their writings the existence of this further teaching, transmitted, for the most part, orally. There are even many hints given as to its nature, and when these are investigated, it will be found that they corroborate in a peculiarly accurate manner the claims of modern Theosophy, that all religions had an inner teaching and that this esoteric side was the same in one and all. The expressions alone differed in form, the substance was the same.

Turning first to a few scraps gathered from heterogeneous sources, which will throw some light on the state of thought and feeling in the early Church, we find that there were widespread traditions of secret teaching left by Christ to his apostles. In Vol. I. of the *Early Days of Christianity*, Canon Farrar remarks that: "To St. Peter, St. John and St. James, the Lord's brethren, it was

believed that Christ, after his resurrection, had revealed the true gnosis or deeper understanding of Christian doctrine." The authority for this special selection of the apostles is found in Eusebius, the Church historian of the fourth century, who quotes from Clement of Alexandria.

It is notable that for the first few centuries the creed of the Church was not made public. J. G. Blunt, in his *History of the Christian Church*, says that "though used in the congregation, it was not generally divulged in its naked form out of it." Even so late as the fourth century this secrecy was observed. Rufinus compared it to the pass-word given in an army, so that it could be used as a test, discovering whether a person was an infidel or not. Augustine (*Sermo*, ccxii.) tells the people to lodge it in their memories, but by no means to commit it to writing. If this creed was not written down, as would appear from such advice, how far can we assume its identity with the creed we now possess? And yet this advice was given when councils had discussed the orthodox creed and published it in various forms, and the question must arise—Is the creed referred to the one so published, or does it relate to further teaching? Perhaps the following quotations and evidence may suggest an answer.

The writers from whom we can obtain the clearest evidence of the existence of an inner doctrine or teaching in early Christianity are Clement of Alexandria and Origen, leaders of the Catechetical School of Alexandria, and two of the most learned and gifted of the Christian Fathers. The latter writer is, perhaps, the greatest defender Christianity has ever had, and the devotion, almost approaching idolatry, with which he was regarded by many of the most brilliant followers of the faith in his own and succeeding times, sufficiently indicates his influence on the higher ranges of Christian thought.

Turning first to Clement, who lived in the latter portion of the second century, and consequently only some hundred years from Apostolic times, we discover many surprising statements as to the Christian religion and its nature. In the following passage we find some hints as to the purpose of written expositions. They are not to give publicly the whole doctrine, but serve to recall, to those already instructed, the teachings they are not to commit to writing. The attitude taken up with regard to all written scripture may also



be found in these remarks, which are quoted from Chap. 1, Book I, of the *Stromata* (or *Miscellanies*) :

“The writing of these memoranda of mine, I well know, is weak, when compared with that spirit, full of grace, which I was privileged to hear. But it will be an image to recall the archetype to him who was struck with the Thyrsus. . . . And we profess not to explain secret things sufficiently—far from it—but only to recall them to memory, whether we have forgot aught, or whether for the purpose of not forgetting. . . . Some things I purposely omit, in the exercise of a wise selection, afraid to write what I guarded against speaking; not grudging—for that were wrong—but fearing for my readers, lest they should stumble by taking them in a wrong sense; and, as the proverb says, we should be found ‘reaching a sword to a child.’ . . . Some things my treatise will hint; on some it will linger; some it will merely mention. It will try and speak imperceptibly, to exhibit secretly, and to demonstrate silently.”

All this is clear enough. The author, rightly or wrongly, holds it is not proper to make all teachings public, and in so doing is clearly following the general custom. The forbidden things are for the inner groups who have proved themselves fitted for their reception and not for the mass of believers, lest they should be like children with a sword. What the general characteristics of this secret teaching were we may discover from hints given us in some of the profounder treatises, but for the present it will be sufficient to note that this work, the *Stromata*, deals mainly with the nature, life, and powers of the “Gnostic,” or man who is a follower of the true Christian gnosis, and a disciple on the great path which leads to final perfection. Thus it is probable that much of the teaching related to the inner nature of man and the training of his character along definite lines, training for which the great mass was unfitted.

The twelfth chapter of the same book is entitled: “The Mysteries of the Faith not to be divulged to all.” In explanation of this, and in endeavouring to bring this secrecy in line with the commands to spread the gospel, he proceeds :

“But since this tradition is not published alone for him who perceives the magnificence of the word; it is requisite, therefore, to

hide in a mystery the wisdom spoken, which the Son of God taught. . . . Such were the impediments in the way of my writing. And even now, I fear, as it is said, 'to cast the pearls before swine, lest they tread them underfoot, and turn and rend us.' . . .

"For it is difficult to exhibit the really pure and transparent words respecting the true light, to swinish and untrained hearers. . . . But the wise do not utter with their mouth what they reason in council, 'But what ye hear in the ear,' says the Lord, 'proclaim upon the houses;' bidding them receive the secret traditions of the true knowledge, and expound them aloft and conspicuously; and as we have heard in the ear, so to deliver them to whom it is requisite; but not enjoining us to communicate to all without distinction, what is said to them in parables."

The somewhat painful endeavour to square different commands in an infallible book is a little curious, but like many another person, the author "means well," if he does not strikingly succeed.

In Book V, chap. 10, of the same work, Clement produces his apostolic authority for the preservation of the true doctrine, or the "Mysteries of the Faith," from the hands of the vulgar. This chapter has also an instructive title: "The Opinion of the Apostles on Veiling the Mysteries of the Faith." The following is his argument:

"Rightly, therefore, the divine apostle (Paul) says, 'By revelation the mystery was made known to me (as I wrote before in brief, in accordance with which, when we read ye may understand my knowledge in the mystery of Christ), which in other ages was not made known to the sons of men, as it is now revealed to His holy apostles and prophets.'

"For there is an instruction of the perfect, of which, writing to the Colossians, he says, 'We cease not to pray for you, and beseech that ye may be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye may walk worthy of the Lord to all pleasing; being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to the glory of His power.'

"And again he says, 'According to the disposition of the grace of God which is given me, that ye may fulfil the word of God; the mystery which has been hid from ages and generations, which now

is manifested to His saints: to whom God wished to make known what is the riches of the glory of this mystery among the nations.' So that, on the one hand, then, are the mysteries which were hid till the time of the apostles, and were delivered by them as they received from the Lord, and, concealed in the Old Testament, were manifested to the saints."

One or two chapters later Clement expounds in a peculiar allegorical manner, an incident in the Old Testament:

"And was it not this which the prophet meant, when he ordered unleavened cakes to be made, intimating that the truly sacred, mystic word, respecting the unbegotten and his powers, ought to be concealed?"

Here, again, we have some clue to the nature of the "mystic word" or doctrine. It related to the "unbegotten," the Son of God or the Logos, and his modes of action in the world, or in humanity.

In an earlier chapter of the same book (chap. 9), he gives us some reasons for concealment. The title of the chapter is "Reasons for veiling the truth in symbols." His reasons, I fear, are not always very convincing. In fact, one of them must appeal much more to our sense of humour than of reverence, but they thought in different forms in those days. He argues:

"All things that shine through a veil show the truth grander and more imposing; as fruits shining through water, and figures through veils, which give added reflections to them. For, in addition to the fact that things unconcealed are perceived in one way, the rays of light shining round, reveal defects."

There is much truth in the idea that "things unconcealed are perceived in one way," and thus the many aspects which should be considered if the truth is to be grasped are left out of account. Nothing serves so well to make a thought bite into the mind as the struggle to grasp its full meaning. It then becomes an integral part of the mental make-up. But the last phrase is somewhat of a puzzle. The learned Father seems to recognise considerable defects in the Christian scheme and appears to regard it with the eye of an artist doing his best with the materials he possesses, to construct an effective picture. This is, however, scarcely borne out by the intense reverence he everywhere shows for his faith and its sacred scriptures. He proceeds:

"Now, then, it is not wished that all things should be exposed indiscriminately to all and sundry, or the benefits of wisdom communicated to those who have not, even in a dream, been purified in soul (for it is not allowed to hand to every chance comer what has been procured with such laborious efforts); nor are the mysteries of the word to be expounded to the profane."

Here we have the one thing necessary to gain access to the hidden knowledge: the man must have been purified. It is necessary to remember that in those times the Church had a very different organization to what it now possesses. In the stricter sections at least, notably the Alexandrian, admission even to ordinary membership required certain training, of which more will be said hereafter, while it is clear that there were further stages, before entering which some definite progress had to be made. The candidate had to show in his life the purifying effect upon his character of the "Word" or the spiritual power represented by the Christ.

In concluding the evidence to be obtained from Clement we may quote with advantage from another chapter of the *Stromata* (Book VI., ch. 15). (The quotations from Clement and Origen are taken from the translations published in the "Ante-Nicene Christian Library," which includes most of the important writings previous to the Nicene Council, held A.D. 325.)

One of the sections of this chapter is entitled, "Reasons for the meaning of Scripture being veiled." The author proceeds:

"For many reasons, then, the Scriptures hide the sense. First, that we may become inquisitive, and be ever on the watch for the discovery of the words of salvation."

The view taken by Clement and others of his school could not have borne much resemblance to the later orthodoxy, which required the acceptance on faith of certain creeds. The "words of salvation" had to be sought for; the gospel was one of work and effort; each man's duty was to seek out from the hidden things what was most suitable to him, that he might thereby acquire real knowledge.

"Then it was not suitable for all to understand, so that they might not receive harm in consequence of taking in another sense the things declared for salvation by the Holy Spirit."

It may appear peculiar to many readers that so much stress was laid upon the danger attached to these inner doctrines should they



be indiscriminately spread abroad. We must remember that if these teachings related to the psychic and spiritual nature of man and to the means of his development (and of this we have evidence), then a misunderstanding might lead to very grave results in the behaviour and the character of the student. History affords innumerable examples of the evil effects of misunderstood teachings. Whole sects in the earlier days of Christianity went thus astray on moral lines and upheld practices whose results were of the most disastrous nature. This was especially the case in Gnostic sects, if we are to believe the somewhat distorted records that have come down to us, and these sects almost all claimed to possess some of the unrecorded or secret teachings of Christ or his disciples. The danger was thus by no means an imaginary one, and could be minimised only by careful restrictions, such as are indicated in the following passage:

“But from the fact that truth appertains not to all, it is veiled in manifold ways, causing the light to arise only on those who are initiated into knowledge, who seek the truth through love.”

Finally, Clement distinguishes between the written and the unwritten word:

“Further, Esaias the prophet is ordered to take ‘a new book, and write in it’ certain things: the Spirit prophesying that through the exposition of the Scriptures there would come afterwards the sacred knowledge, which at that period was still unwritten, because not yet known. For it was spoken from the beginning to those only who understood. Now that the Saviour has taught the apostles, the unwritten rendering of the written [Scripture] has been handed down also to us, inscribed by the power of God on hearts new, according to the renovation of the book. Thus those of highest repute among the Greeks, dedicate the fruit of the pomegranate to Hermes, who they say is speech, on account of its interpretation. For speech conceals much.”

So far Clement of Alexandria.

From Origen we can obtain still more information and more definite statements on the point in question, as he was much bolder in his writing and more precise in exposition.

A. M. GLASS.

*(To be continued.)*



## TWO HOUSES.

*(Continued from p. 127)*

## CHAPTER II.

JESSAMY woke in the faint, grey dawn with a sensation of cold. The eiderdown must have slipped ; she felt for it mechanically.

She was very cold : her feet felt numbed, her head ached. She was conscious of a feeling of languor, of a dull pain at her chest. Her health was generally perfect ; she was unused to illness. She lay for a while with closed eyes, and gradually became aware of something dull, close, oppressive and sour in the atmosphere. As she recognized this, she heard a slow, stertorous breathing in the room beside her. She was instantly broadly awake, while a feeling of nervous terror, foreign to her fearless temperament, shot through her. Her nerves thrilled with a sensitiveness she had never before experienced. She raised her eyelids and sprang up with a cry. The dawn light lit a small, dirty, low-ceiled room ; a heap of tawdry finery on the table, some dirty cups and plates, and two figures—two human figures of strangers—stretched upon the bed from which she had just risen. And such a bed ! With no blankets, no snowy sheets, no big, lavender-perfumed pillows to cradle weary heads.

Her shriek and spring roused the sleepers, the elder of whom demanded, in a husky voice, what was the cause of her unusual demonstration, and put the question with a classic force and simplicity of phrase, accompanied by an aspiration that Jessamy's action might be rewarded by some unknown power with unpleasant physical results.

"Where am I ?" panted Jessamy. "How did you bring me here ? What have you done to me ?"

The old lady she addressed uttered a fervent desire that she might be permitted to cut out the hearts of such inconsiderate

persons as disturbed the peaceful, righteous slumbers of their venerable relatives.

Jessamy, unwitting of the customary methods of speech of ladies of Mrs. Arden's type, shrieked again, under the not unnatural impression that she had been kidnapped into a den of assassins.

The other sleeper had arisen, and now flung her arms around her. She briefly desired the elder lady to "shut her mouth," and bade Jessamy, in not unkindly tones, "to lie down quiet, for she was dreaming."

Jessamy stared at her in horror—the face, the voice, the eyes of Liz Arden; the face flushed, the voice rather hoarse, the eyes blood-shot, the arms restraining her with a rough kindliness.

Jessamy gave a shriek, flung off the detaining grasp, dashed madly from the room and down the stairs. A man, a workman going to work, was opening the front door. Through it Jessamy dashed, and rushed on through the raw fog, the slimy mud of the streets, her heart leaping, her brain reeling. She did not know where she was or how far she ran. She stopped at last in a small, quiet square, in which stood a little church, the bells of which were ringing for an early service.

Here was sanctuary. Jessamy walked up the steps. She was trembling, deathly cold, and utterly bewildered. She had been spirited from her home by some inexplicable means, and drugged—surely. That would account for the aching head, the nausea, the trembling limbs.

The poor, ragged garments which she now perceived that she wore, must have been put upon her while she was unconscious. She would sit quietly in the church and then take a cab and drive home. She walked up the aisle and saw that several of the worshippers looked at her dubiously. She entered a pew and knelt; she did not heed the service, she knelt and thought but felt confused. Strange alien memories crossed her connected thoughts; she was conscious of limitations that she had never known before. The drug! it must be the drug! When the service was over, she left the church and hailed a passing cab, and was surprised when the driver took no notice. This happened twice. At length she approached a cab rank and asked a cabman to drive her to the address she gave.

The man stared at her and laughed.

"That's a good one!" he said. "Drive you there? Garn! not likely! Why, it's a 'arf crown fare."

"I will pay you when you get there."

"Right you are, my gal," responded the jovial Jehu. "Show us yer 'arf crown fust though."

"I have no money in my pocket, but when I reach home I will pay you five shillings, if you like. My mother is Lady Mainwaring and——"

She was interrupted by a roar of laughter.

"S'elp me," said the cheerful driver, wiping his eyes, "if that ain't the best I've 'eard yet. 'Ere, Bill; 'ere's a young lady, as says she's Lady Mainwaring's daughter. She looks it, don't she?"

A milkman paused at the corner to enjoy the joke; a policeman likewise drew near, grinning appreciatively. Jessamy's eyes filled with angry tears.

"You are excessively impertinent," she said. "If you will drive me home you will see."

"Mebbe I should, that you'd made a bloomin' fool of me. Not me!"

"Bill," to whom this suspicious person had appealed, was a rosy-faced, good-natured looking young countryman.

"Chuck it," he said repressively. "You've made the gal cry; she's half baked and don't know what she's a saying. Look 'ere, young woman, do you really want to get there where you asked to be drove?"

"Of course I do."

"Then, I'll tell you what! I'll stand you the 'bus fare."

The good Samaritan held out threepence. Jessamy faltered; her face burnt and tingled.

"Thank you," she said, "You are very good. If you will give me your address, I will repay you."

The man grinned.

"Oh, never mind," he said, "You're welcome. You look starved like. There's an early coffee stall over at that corner where the 'buses start. You go and get a cup—there!"

He put another penny into her hand. Jessamy did not thank him; she turned silently away, stunned and bewildered. She went to the coffee stall and took the coffee, for she was faint and weak,

and when the omnibus rumbled up she crept into it and laid her aching head in her hands. It was ten o'clock in the morning before she reached home. She mounted the steps and rang the bell. The blinds were pulled down and a maid, instead of the butler, answered the door. Jessamy was about to enter, when the girl stopped her.

"Here! what are you doing? You can't come in."

Jessamy grasped the doorpost for support; the servant did not recognize her, that was evident.

"I want to speak to Lady Mainwaring," she said.

"I am afraid you can't; her ladyship is in great trouble."

"Trouble? What trouble?"

"Miss Mainwaring has died very suddenly and her ladyship will see no one."

Miss Mainwaring, her father's only sister, lived with them, and Jessamy loved her, but at that moment she could scarcely feel grief.

"I must see Lady Mainwaring," she cried passionately. "Indeed—indeed—I must!"

"Does her ladyship know you?"

"Yes—yes—quite well."

The maid was a kind-hearted girl.

"Well," she said, "come into the hall. I hardly know whether I ought to disturb her ladyship, but if she knows you and it's important——"

"It is. It is of vital importance."

"Come in, then. What's your name?"

"Say," said Jessamy, with some hesitation, "a—a—girl—whom she knows very well."

"Sit down."

The maid left the hall and Jessamy, springing up, rushed up the stairs towards her own room. Whatever might be the cause that prevented the servant from knowing her, there it might be removed. There in her own room she should be safe. She was out of breath when she reached the door, she who could row, dance and play tennis with unfailing strength hour after hour. She opened the door and entered. There was a hush in the room—a chill—a strange, indefinite odour—the place seemed to be set apart, filled with a strange presence. The blind was down, the window open at the top; the wind drew the blind to and fro, with a soft,

sucking sound. The bed was dismantled; a white sheet was drawn over it, snowily, chillily white. The cold of the room appeared to flow rather from the bed than from the raw, fog-laden air without. Some white lilies lay on the sheet, and beneath it a rigidly moulded outline, straight, stiff, motionless. Jessamy stood with her hands over her heart, striving to control her gasping breaths. Why—why—had they laid dead Miss Mainwaring here?

Drawn by a force not her own she approached the bed and drew back the sheet. She stood rigidly, horror dawning in her eyes, the cold drops gathering on her brow, for she gazed upon her own dead face—white, quite calm and smiling. She stood and gazed upon what had represented herself to herself; what still represented her to stricken mother, mourning father, and heart-broken lover.

Or no! Was that Jessamy Mainwaring in very truth whose day was done? Then she was not Jessamy, had never been so, but was something, someone who lived on while her former frame withered in the dust.

Perhaps this was the world of the dead—but no! Ghosts are not palpable to all men, as she evidently was; besides, she was endowed with a body, a body that was faint and weak, limbs and head that ached and throbbed wearily. A cheval glass stood opposite to her; lifting her eyes from the contemplation of the dead, she saw a living figure reflected therein.

A tall, slim girl, with shabby garments; a little head, on which grew thick, curly, unbrushed, black hair, a small, pinched, white, pretty face, great, misty grey eyes—Jess Arden! With a sudden flash of horror Jessamy grasped the truth. Jess Arden—the true Jess—was dead, as we name death. She had left the hard, sorrowful life, the racked, sickly body, and she, Jessamy, lived, would live, while the body that had been hers crumbled to dust. She grasped this in one sickening flash of horror; then, as her eyes fell once more upon the dead face, she was seized with terror beyond words—beyond expression—and turning, she fled from the home of her happy, successful, love-crowned years, as she had fled from the squalid room and Liz.

She went into Kensington Gardens and sat there in a numbed trance of horror. She was homeless—more desolate than the true Jess had been. She was conscious of a strange change in herself



bred of the fact that she now had the health, the nervous system, the brain memories and capacities of Jess Arden with which to work and manifest her thoughts and herself to the world. She was cold and her cough was bad, and gradually she waxed very hungry. As her hunger increased she was roused into reflecting as to the best course for future action.

To apply to the Sisters of Charity whom she knew? What! to give Jess Arden's past record as her own? Her pride revolted from it, and yet, who would believe her story? If she told it, she would be placed in a pauper lunatic asylum. Her hunger increased. She rose and left the gardens, and wandered through the streets. At length faintness and misery forced her to approach a comfortable-looking, fur-clad dame, and with scarlet face and tear-filled eyes to murmur an appeal for charity.

"I never give to beggars," said the lady shortly, and stepped into her carriage. It had been a favourite aphorism of her own, and it smote her like the lash of a whip. She stepped back, and begged no more.

She stood outside one of the shops of the Aerated Bread Company, familiarly known as "an A. B. C.," and looked hungrily at the people who ate and drank within.

"It is best as it is, perhaps," she thought. "Soon I shall starve and die, and that will surely be better than this life—it can be no worse."

While she thus mused, she heard a voice known to her.

"Such a dreadful thing! Such a lovely girl—and so clever. Sir Charles is heart-broken; perfectly mad with grief."

"Poor man! I am so dreadfully sorry."

They were friends of her own; one of them paused and looked at her.

"How dreadfully ill that girl looks," she said. "She doesn't beg, poor thing! I shall ask her whether she'd like some food."

"No, Alice, don't. We're late already."

"Are we? Very well."

They walked on, and Jessamy burst into tears; it was the loss of the food, not the thought of her lover's grief. She felt this, and it added a fresh pang.

Her thoughts flew to Vasarhély—this must be his doing; by what means she could not tell.

He looked to see her humiliated—sunk as low as Jess—a liar—an impostor. He was mistaken—she should never be that. She should endure till death; she should die soon, but die honest.

It grew dark; she did not know where to go, and crept into a doorway, sat down, coughing and shivering, and closed her eyes. Cold, hunger, and weariness made her drowsy. She was beginning to be oblivious to the bitterness and pain.

A light flashed in her eyes, a hand shook her shoulder roughly.

"Now then, young woman, get up—move on. You can't sleep here."

It was a policeman.

"Where can I sleep then? I am doing no harm."

"None of your cheek, now! Move on."

"Am I to walk all night?"

"There's the workhouse or the Salvation Army shelters; you know where to go, I'll be bound. Move on."

Jessamy moved on. She had moved but a few paces when her ears were saluted by a shrill cry, and a pair of arms were flung effusively round her. Liz had the undisciplined emotions of her kind, in whatever direction they manifested themselves.

"Whatever made you go off like that? What scared you, Jess dear? And you not 'ome all day. I've been clean off my 'ead with fright, I have. You're cold as ice; 'ere, come along in 'ere; it ain't closing time for ten minutes—come!"

Jessamy was held in the grip of a complex mood. The memory of Jess Arden framed loving pictures of the rough, sinful sister who had cherished her according to her lights. The consciousness of Jessamy Mainwaring shrank from the coarse, tawdry personality of Liz; but she was faint—she was hungry and cold, and submitted to be drawn into the glittering Hall of Light, where human souls were lightly bartered for oblivion. Liz held a glass to her lips.

"Drink it," she said, "and we'll be off 'ome."

Jessamy obeyed. The stuff was fiery; it made her cough, but it sent a glow of warmth through her frozen limbs; it plunged her reeling brain into a trance-like stupor. Liz led her "home." She followed as in a dream. She was dimly conscious of the dull, stale odour of the little room; conscious of being half-lifted on to an untidy bed; conscious of Liz pulling off her wet, sodden boots and

wrapping her in an old shawl, and finally lying down beside her, holding her in her arms for greater warmth ; she felt one feeble thrill of physical repulsion, and became unconscious.

IVY HOOPER.

*(To be continued.)*

If thou seekest fame or ease or pleasure or aught for thyself, the image of that thing which thou seekest will come and cling to thee—and thou wilt have to carry it about—

And the images and powers which thou hast thus evoked will gather round and form for thee a new body—clamouring for sustenance and satisfaction—

And if thou art not able to discard this image now, thou wilt not be able to discard that body then : but wilt have to carry it about.

Beware then lest it become thy grave and thy prison—instead of thy winged abode, and palace of joy.

*Edward Carpenter.*

## THE DOCTRINE OF THE HEART.

Learn to discern the real from the false, the ever-fleeting from the ever-lasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.—*Voice of the Silence.*

[Under the above title I propose to print a series of papers, consisting chiefly of extracts of letters received from Indian friends. They are not given as being of any "authority," but merely as passages that I have found helpful, and that I wish to share with others. As an introduction are printed two extracts from letters from myself, sent to some groups of students in England during my late absence, meant to mark the lines of thought along which I desire to help those who seek the growth of the Inner Life.—ANNIE BESANT.]

Two things have come into my mind especially as regards those who seek the Inner Life: the first concerns all; the second concerns more particularly those who are able and willing to give themselves during much of their time to the work of the Theosophical Society.

We have all of us recognised the fact that Occultism makes on us demands of a character which necessitates a certain isolation and a rigid self-discipline. Both from our Teacher H. P. B. and from the traditions of the Occult Life, we have learned that renunciation and stern self-control are required from him who would pass through the gateway of the Temple. *The Bhagavad Gita* constantly reiterates the teaching of indifference to pain and pleasure, of the perfect balance under all circumstances, without which no true Yoga is possible. This side of the Occult Life is recognized in theory by all, and some are obediently striving to mould themselves into its likeness. The other side of the Occult Life is dwelt upon in *The Voice of the Silence*, and consists of that sympathy with all that feels, that swift response to every human need, the perfect expression of which in Those we serve has given Them as title "The Masters of

Compassion." It is this, in its practical everyday aspect, to which I wish to direct your thoughts, for it is this which we overlook most in our lives, however much the beauty of it, in its perfection, may touch our hearts. The true Occultist, while he is to himself the sternest of judges, the most rigid of taskmasters, is to all around him the most sympathising of friends, the gentlest of helpers. To reach this gentleness and power of sympathy should then be the aim of each of us, and it can only be gained by unremitting practice towards all, without exception, who surround us. Every would-be Occultist should be the one person, in his own home and circle, to whom everyone most readily turns in sorrow, in anxiety, in sin, sure of sympathy, sure of help. The most unattractive, the most dull, the most stupid, the most repellent, should feel that in him, at least, they have a friend. Every yearning towards a better life, every budding desire towards unselfish service, every half-formed wish to live more nobly, should find in him one ready to encourage and strengthen, so that every germ of good may begin to grow under the warming and stimulating presence of his loving nature.

To reach this power of service is a matter of self-training in daily life. First we need to recognise that the SELF in all is one; so that in each person with whom we come in contact, we shall ignore all that is unlovely in the outer casing, and recognise the SELF seated in the heart. The next thing is to realise—in *feeling*, not only in theory—that the SELF is endeavouring to express itself through the casings that obstruct it, and that the inner nature is altogether lovely and is distorted to us by the envelopes that surround it. Then we should identify ourselves with that SELF, which is indeed *ourselves* in its essence, and co-operate with it in its warfare against the lower elements that stifle its expression. And since we have to work through our own lower nature on the lower nature of our brother, the only way to effectually help is to see things *as that brother sees them*, with his limitations, his prejudices, his distorted vision; and thus seeing them, and being affected by them in our lower nature, help him in his way and not in ours, for thus only can real help be given. Here comes in the Occult training. We learn to withdraw ourselves from our lower nature, to study it, to feel its feelings without being thereby affected, and so while emotionally we experience, intellectually we judge.



We must utilise this method for our brother's help, and while we feel as he feels, as the synchronised string gives out the note of its fellow, we must use our disengaged "I" to judge, to advise, to raise, but always so using it that our brother shall be conscious that it is his better nature that is uttering itself by our lips.

We must desire to share our best; not to keep but to give is the life of the spirit. Often our "best" would be unattractive to the one we are trying to help, as noble poetry to a little child; then we must give the best he can assimilate, withholding the other, not because we grudge it but because he does not yet want it. Thus do the Masters of Compassion help us who are as children to Them; and in like fashion must we seek to help those who are younger than we are in the life of the spirit.

Nor let us forget that the person who happens to be with us at any moment is the person given to us by the Master to serve at that moment. If by carelessness, by impatience, by indifference, we fail to help him, we have failed in our Master's work. I have often myself missed this immediate duty by absorption in other work, failing to understand that the helping of the human soul sent to me *was* my work of the moment; and so out of my own experience of error I remind you of this danger, the subtler because duty is used to mask duty, and failure of insight is failure in accomplishment. We must not be attached even to our Theosophical work of any particular description; always at work indeed, but with the soul free and "at attention," ready to catch the slightest whisper from Him, Who may need from us service of some helpless one whom, through us, He wills to help.

The sternness to self, of which I spoke at first, is a condition of this helpful service; for only the one who has no cares of his own, who is for himself indifferent to pleasure and pain, is sufficiently free to give perfect sympathy to others. Needing nothing he can give everything. With no love for himself, he becomes love incarnate to others. We study in order that we may live. For study of Occult works is only a means to spirituality if we are striving to live the Occult Life; it is the life and not the knowledge, the purified heart, not the well-filled head, that leads us to our Master's Feet.

The second point is the need to qualify ourselves if we wish to take service in the Theosophical Society in the outside world.

Many young people come to me and say: "I want to work for the Theosophical Society." This is a good and right wish. But more is required than a wish. And I find a considerable lack of recognition of the duty of fitting oneself for work. To serve in the Master's band of workers is no small privilege, and one who would thus work—beyond the duties of everyday home and business life—should acquire some qualifications. He should make the very best of himself, to begin with, train his memory, strengthen his will, and polish up all his faculties. If he wants to write or speak, he should deliberately train himself; good grammar, good expression, well-chosen language, careful pronunciation, lucidity, apt illustration—these he must acquire. He has no right to make the Lord's message unattractive by faults he is able to avoid. Next, he should acquire some special useful knowledge, to be put at the service of the Theosophical Society. For instance, if he be likely to spend his life in Europe, he might make himself master of one of the less known European languages—Swedish, Dutch, Spanish, Russian, Danish. He then at once has something to give to the work, and correspondence with members of the country the language of which he has acquired opens up a useful path. In the Society we want instructed students able to write the less known languages; why should not some of the younger members learn one or other of these, so as to help? If anyone is thinking of giving his life to India, he should qualify himself by mastering one at least of the vernaculars, and by studying the religions of the country. And so all round. I would fain see among the younger members of the Lodge this desire to fit themselves for work, and the deliberate self-training which springs from a recognition of the greatness of the service in which they desire to share. And I am not asking from you, my younger brothers, what I have not done myself and continue to do; I trained myself by hard study in philosophy and science and "comparative religion" to be a public teacher, and I still study to the same end. Why should not you do the same? The very best we can make of ourselves is unworthy of our Masters; but at least let us give our very best.

A. B.

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This word "devotion" is the key to all true progress in the spiritual life. If in working we seek the growth of the spiritual

movement and not gratifying success—the service of the Masters and not our own self-gratulation, we cannot be discouraged by temporary failures, nor by the clouds and deadness that we may experience in our own inner life.

To serve for the sake of service, and not for the pleasure we take in serving, is to make a distinct step forward, for we then begin to gain that balance, that equilibrium, which enables us to serve as contentedly in failure as in success, in inner darkness as in inner light. When we have succeeded in dominating the personality so far as to feel real *pleasure* in doing work for Master which is painful to the lower nature, the next step is to do it as heartily and fully when this pleasure disappears and all the joy and light are clouded over.

Otherwise in serving the Holy Ones we may be serving self—serving for what we get from Them, instead of for pure love's sake.

So long as this subtle form of self-seeking prevails, we are in danger of falling away from service if darkness remains long around us, and if we feel dead inside and hopeless. It is in this night of the spirit that the noblest service is rendered, and the last snares of self are broken through.

I lay this stress on devotion, because everywhere I find that aspirants are endangered, and the progress of the Master's work is hindered, by the predominance of the personal self. Here is our enemy, here our battle-ground; the peace of Lodges is shattered because of personalities, trivial matters become fatal to united work. Once seeing this, the aspirant should welcome everything that chips a bit off the personality, and should be grateful to all the unpleasant persons who tread on his toes and jar his sensibilities, and ruffle his self-love. They are his best friends, his most useful helpers, and should never be regarded with anything but patience for the services they render in bruising our most dangerous enemy. Looking thus on daily life, it becomes a school of Occultism, and we begin to learn that perfect balance which is required on the higher walks of discipleship, ere deeper knowledge, and therefore power, can be placed in our hands. Where there is not calm self-mastery, indifference to personal matters, serene devotion to work for others, there there is no true Occultism, no really spiritual life. The lower psychism demands none of these qualities, and is therefore eagerly

grasped at by pseudo-Occultists; but the White Lodge demands these of its postulants, and makes their acquirement the condition of entrance into the Neophytes' Court. Let your aim be, therefore, to train yourselves that you may serve, to practise stern self-discipline that "when the Master looks into your hearts He may see no stain therein." Then will He take you by the hand and lead you onward.

A. B.

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Disaster hangs over the head of the man who pins his faith on external paraphernalia rather than on the peace of the inner life, which depends not on the mode of the outer life. In fact, the more untoward the circumstances, and the greater the sacrifice involved by living among them, the nearer does one come to the final goal from the very nature of the trials one has to overcome. It is unwise therefore to be attracted too much by any outward manifestation of religious life, for anything that is on the plane of matter is ephemeral and illusive, and must lead to disappointment. Anyone who is drawn powerfully to any external modes of living has to learn sooner or later the comparative insignificance of all outer things. And the sooner one passes through experiences necessitated by past Karma the better it is for the individual. It is unwelcome indeed to be suddenly thrown off one's ground, but the cup which cures folly is ever bitter, and must be tasted if the disease is to be eradicated. When the gentle breeze coming from Their Lotus Feet wafts over the soul, then you know the worst external surroundings are not powerful enough to mar the music that charms within.

Just as a European who is drawn to Occultism feels nearer to the Great Ones when he lands in India, so does an Indian feel when he ascends the heights of his snowy Himavat. And yet it is quite an illusion, for one approaches not the Lords of Purity by physical locomotion, but by making oneself purer and stronger by constant suffering for the welfare of the world. As for the ignorance of the poor deluded world regarding our revered Lords, I am reminded of the words: "The hissing of the serpent does more harm to the sublime Himavat, than the slander and abuse of the world does to any of us."

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If it is once admitted, as it must be by all who have any knowledge of Occultism, that there are hosts of invisible agencies constantly taking part in human affairs, Elementals and Elementaries of all grades breeding all sorts of illusion and masquerading in all garbs, as well as members of the Black Lodge who delight in gulling and deluding the votaries of true wisdom—one must also recognise that Nature, in her great mercy and absolute justice, must have endowed man with some faculty to discriminate between the voices of these ærial denizens and that of the Masters. And I fancy that it will be agreed on all hands that reason, intuition, and conscience are our highest faculties, the only means by which we can know the true from the false, good from evil, right from wrong. That being so, it follows that nothing which fails to illuminate the reason and satisfy the most scrupulous claims of the moral nature should ever be regarded as a communication from the Master.

It must also be remembered that the Masters are the Masters of Wisdom and Compassion, that Their words illumine and expand, never confound and harass the mind ; they soothe, not disturb ; they elevate, not degrade. Never do They use methods which wither and paralyse reason and intuition alike. What would be the inevitable result if these Lords of Love and Light were to force on Their disciples communications revolting equally to the reason and the ethical sense ? Blind credulity will take the place of intelligent faith, moral palsy instead of spiritual growth will ensue, and the Neophytes will be left quite helpless, with nothing to guide them, constantly at the mercy of every frolicsome nymph, and worse still, of every vicious Dugpa.

Is this the fate of discipleship? can such be the way of Love and Wisdom ? I do not think that any reasonable man can believe it for any length of time, although for a moment a glamour may be thrown upon him and he may be made to swallow the veriest absurdities.

*(To be continued.)*



## AN ARTICLE FOR THE TIME.

[It is sometimes well in the confusion which arises from a struggle, to look back to principles laid down in calmer times. We therefore reprint the following most sound teaching from *The Path* for September, 1889.—EDS.]

## ANSWERS TO QUESTIONERS.

1. Is there any reason why we should publicly denounce and add to the heavy Karma of *anyone* in order to thus defend one who is supposed to be an Adept?

*Ans.*—A denunciation does not add to any Karma but that of the denunciator. If others then take it up, it adds to their bad Karma. It does not affect the Karma of the one denounced. Karma is action. It is action which makes Karma or reaction. The person denounced has not acted, even in thought, hence no Karma is produced for him until he does.

There might be reasons why we should denounce a hidden act of wrong, but these must be rare, because most of what we could do to right the wrong can better be done privately. The case differs greatly when the wrong done is public and published by the doers of it. If we assent to a wrong or to a falsehood by our silence, we practically help on the wrong, and this when we might lighten their Karma by limiting the numbers of persons deceived by them, as we do when we speak the Truth. To stand by in silence when a public wrong is done is not true fraternity. In sparing the feelings (perhaps) of the wrong doers, we injure by our silence all the great number of brothers, who, if we speak for the Truth, have then an opportunity of choosing between the true and the false. The repositories of true knowledge are responsible for their silence in the presence of falsehood, if they do not answer those who seek the truth; and this holds good whether the point be a great or a minor

one, for Truth is one. Nor does it matter whether the person attacked is an Adept or a criminal. If an Adept, is he exempt from our fraternity which is universal? If a criminal towards human or divine law, still he is not exempt from that fraternity. By speaking truth, we do justice, not to persons, but to Truth. No consideration of persons, great or small, perfect or imperfect, enters into it. We defend Truth, not persons.

2. In the name of brotherly love, would the Adept wish such expensive defence?

*Ans.*—Do you call it “expensive defence” to speak the Truth when challenged by falsehood? By limiting the evil effects of my Brother’s deed, I help him to that extent. If I do not I share his bad Karma, I injure numbers of others, and I injure him because I have not helped him to palliate his deed. You limit the idea of fraternity to the one or two persons whose *acts* have demanded a reply and a name, and you ignore practically all those injured by the spread of falsehood. What the Adept may or may not wish, has nothing to do with the matter. It is a question of our duty, and we put it to our own conscience.

We must look to it that we do our duty from our own inner conviction of it, fully, and not a jot more, if all the Gods appeared and directed us otherwise. It is impossible to say what an Adept might or might not wish in any given case, although it would seem that, in virtue of His purified Being, He must wish for Truth.

Our concern is not with what He wishes, but with our own duty.

3. Why should we publicly denounce under any circumstances?

*Ans.*—“Denounce” hardly appears the correct word. In the sense of “to point out as worthy of reprehension or punishment,” we should never “denounce.” In the sense of “to make known publicly or officially,” it does not apply in this case, where the doers of a deed have published it in the papers and we have only replied to it.

We take it that our questioner means “condemn.” There is often grave reason why we should condemn an *act*. There is never any reason why we should condemn a *person*. The difference is radical. When a wrong act is characterized justly, we do not therefore imply that the doer, the person, is not, all the same, capable of

manifesting, next moment, the hidden God within him, just as he may have manifested the potential Dugpa at some other moment. When we condemn an act, we take no names in vain: we do when we condemn the whole personality *per se*. In this last case we thoroughly impugn the guiding motive of the soul, which is evolution, and not good or evil *per se*. These are the twin aspects of matter: the soul's aim or motive is beyond them in the unity, and towards that it works through good and evil. We may justly keep silent with regard to wrongs done to ourselves, for, by our silence, we arrest all other effects so far as we are able, and return a blessing for a curse, thus lightening the possible Karma of our enemy. While pointing out, in cases made public by the doers, the tendency of an *act*, we have the warrant of Truth, as we have not when we condemn persons.

It is not possible to draw hard and fast lines for all cases, nor is it easy to know our whole duty. If we did know it, we should not be where we are. Only he who attempts to keep the Law unbroken for a single hour while looking at the *universal* aspect of things, knows how difficult is this test. There are endless complexities, duties sadder than death. Not sad in final issue, but sad to our ignorance. One such comes before us when, in order to prevent the misleading of many, it is necessary to inflict upon ourselves and upon the few, the pain they have themselves publicly provoked by misrepresentation, or other departure from true principles. Yet we can do so fraternally, closing no door of love or of return.

JASPER NIEMAND.

THERE is a vegetable life in plants, and an animal life in beasts and birds; man leads a thinking life, but true life is above thoughts.  
*Yoga Vashishtha.*

## A SAMOYED SEERESS.

BY K. NOSILOFF.

*(Concluded from p. 145.)*

BESIDES this old woman, there is another person in Novaya Zembya who "sees." This is my friend and constant companion of the chase, the Samoyed Vylka. It is very likely owing to our friendship that I came to know of his clairvoyant powers, because the Samoyeds are very secretive, and in order to know them well, one must live with them for years. Many other Samoyeds "see," they say, but only in exceptional cases, in great dangers or overwhelming sorrows.

Constantly going to hunt with Vylka, I heard him foretell repeatedly, during a period of three years, that "our expedition would be successful," that "to-day we should shoot something unusual," or that "we should not get anything." I used to think that this was merely a presentiment. I noticed how his face used to light up; how he was more vivacious and self-confident; this feeling of his communicated itself to me, and I remember that, on those days, our shooting was so successful that we can never forget them. But a strange incident shewed me that he really "saw."

In the beginning of May, he and I were returning together from a distant expedition to the Karsk Sea, by Matochkin Bay to Colonia. We had five sleighs with us, drawn by dogs. They were heavily loaded, and we went in front on foot, leading the way. The weather was warm. The snow was soft and slippery, and the dogs could hardly get along; and it became clear that unless we could shoot something on the road, we should have to lose the dogs, abandon our baggage, and save ourselves as best we could.

We were still a long way from Colonia. We were seriously concerned, and kept an incessant look-out, towards the gulf for seals,

and towards the surrounding hills for reindeer. Suddenly he turned to me and said that he saw reindeer.

"Where?" I asked.

"Just here!" he said, pointing with a gesture before him. I began to question him. He explained that three reindeer had flashed before his eyes, so clearly that he could even see that there were one buck and two does. When I began to ask him what it meant, he replied simply and confidently that we would find these three reindeer and shoot them. I looked all round the horizon, thinking that perhaps my companion was simply mystifying me, and then began to think it over. When one marches for a long time under great difficulties, one's thoughts seem to become more vivid, so that one may totally forget even the most painful realities. In this way my journeys were often shortened.

We went about fifteen versts (ten miles) further, and the dogs were dead beat; so we left the ice and prepared to pass the night on the Black Cape. We unharnessed the dogs. They sniffed about round us, and seeing that that day also they would get nothing to eat, they burrowed in the snow and went to sleep. We had absolutely no food for them, having eaten our last biscuit ourselves.

About midnight a storm came on. A blizzard buried the dogs in the snow; we crawled under the sleighs, covering ourselves with a sail, and were soon buried in the snow. We began to get warmer, and I slept soundly under Nature's blanket. Every now and then I was wakened by drops of water chasing each other leisurely across my face, as the snow began to melt from the heat of our breath. To turn round was risky, as the snow might have fallen in on my face, and I should have had to crawl out into the wintry blizzard. I heard someone waking me. I wondered whether anything had happened, and whether it would be necessary to go out into the storm. Then I saw that it was already morning, that the weather had grown quieter, and that my guide had sighted reindeer across the bay.

I slid out of the burrow, rubbed my eyes, and, taking his telescope, followed the line he indicated, and actually saw a reindeer on the opposite hills. But in spite of our joy he could not persuade me to go after it; I felt so terribly weary—feet and body utterly exhausted—that I think I should have preferred to starve the whole



day rather than leave our snow-covered sail. Giving him my trusty rifle, I crawled under it again, thinking dimly of his vision, but almost immediately falling asleep.

Soon my deep sleep changed to a doze; I was very hungry, but did not hear a soul near me. Looking out, I saw nothing but the bay with the snowflakes drifting across it, as the storm gradually ceased. The dogs were still sleeping under the snow, and I was glad to see that they were not uselessly freezing in the wind. I crept under the sail again, half-sleeping, half-waking. Then I heard the dogs barking; someone approached me, and cautiously moved the sail. I looked out, and saw the dogs sniffing round a dead reindeer. I asked Vylka how many he had killed.

"Three!" he replied.

"How many did you see?"

"There were only three!"

I looked at him, and began to laugh. He also laughed. We were overjoyed. We were saved. We had no more fear.

After an hour, we went to bring the reindeer, and while he was preparing the flesh, I followed the traces of the reindeer. I ascended the hill, examined the locality, and was unable to understand where the reindeer had come from, as we had traversed more than three hundred versts (two hundred miles) without coming on the traces of a single reindeer anywhere on the Northern Island. We did not see a single track after that till we reached Colonia.

Afterwards, on the road, I asked more particularly about his vision, but could get no farther than his explanation that three reindeer, neither more nor less, had flashed in front of his eyes. I asked him whether he had been thinking about reindeer.

"I don't remember," he replied, "whether I was thinking about them or not; only three reindeer and no more flashed before my eyes! This very often happens with me," he added.

"And with others?" I asked.

"Yes, others sometimes 'see' also; only not often. That depends on the character of the person!"

Then he told me several stories in detail about the second-sight of many Samoyeds in his wild tundras.

*Translated from Novoë Vremya by C. F.*

## THE NECESSITY OF SPIRITUAL CULTURE.

[*A Paper read before the Young Men's Association, Baroda.*]

THE title of my paper need not frighten you. I think it necessary to commence with this warning, because the word spirit is likely to mislead many a young friend of mine in this hall. I speak of my *young* friends chiefly ; because the old always find some shelter if even for shelter's sake, in "spirit"; as through it they hope to breathe once again the breath of life—life now rendered nearly lifeless to them through age and experience full of melancholy calamity and depressing disappointment.

The young are usually "full of spirit," as the phrase goes ; and yet they are most afraid of the word when used in any sense other than the one which they have been taught to avoid. Will any of my friends here tell me exactly what he understands by the word "spirit" when any one, whose opinion he covets, compliments him as being a man of spirit ? The word means perhaps "independence," or better still, "power to rise above circumstances," "the eye to see beyond things." But it is into this "beyond things" that the professor has admonished my college friend not to look, and carefully avoid all such prying *beyond*, if he wishes to keep himself on the safe and firm ground of what is called matter-of-fact, utilitarian, principles of life and conduct. Well, friends ! I have had enough of such tuition from books and teachers. I presume, however, to think the best answer to the many puzzles of life has been often assured me by my own independent *thinking*. The word spirit is used in a number of senses, and such vagueness of meaning continues still to hang about the word, as to admit of all kinds of interpretation within the connotation of the name. Spirit is opposed to matter ; spirit is opposed to circumstance ; spirit is opposed to letter ; spirit is God ; spirit is devil ; spirit is essence ; and spirit also is what you get in two-rupee bottles in the bazaar. But all the different senses

of the word have one thing in common ; it is something beyond things, beyond, or if you like behind, circumstances, beyond the limits of our body and without the conditions we can see. I propose to use the word in this general sense of that which is beyond or behind all things, that which, as it were, is an essential complement of all our investigations, all our thoughts, all our acts. What it is will be plain in the sequel.

With this preliminary difficulty got over, we might turn to the meaning of the word "culture." We all know that the word come from a root which means "to till," and that education, which is the general meaning of culture, is derived from a root which means "to lead out." And the difference between education and culture lies in the difference between this "leading out" and "tilling," which difference, following up the comparison implied in the latter expression, may be described as "the growing something out of land," and "the very first preparation of the land for such growing." In either case certain inherent capabilities are implied, and though education is measured by the external development of these capabilities, culture is measured by their internal refinement. Internal refinement and external development is about the difference between culture and education, and a man who addresses himself to the "interior of things," *viz.*, spirit, may well prefer culture to education, internal to external. I would request you to come with me a step further in this perhaps tiresome work of defining. By internal refinement we mean nothing if we do not understand refinement of the *whole* man, refinement of head and heart, of senses and intellect, of mind and body. Though education may make you appear what you are not, culture cannot. The man who shows what he is, in word, act, and thought, is said to be a man of culture. Between culture and man there is no medium, notwithstanding the "of" we use ; between education and man there is. To be a man of culture is *to be* what you profess, to be a man of education is to *appear* what you wish. And herein lies the whole of what I have to-day to explain. With this difference, then, between culture and education before your mind, you will easily understand me when I place culture above education, spirit above things ; and invite you to listen to me on what I call spiritual culture and the necessity of spiritual culture. If there is anything in nature like spirit as I define it, and if culture

is above education as I explain it, I claim the whole range of nature for spirit, and the whole range of human activity for culture; and in spiritual culture alone I see the well-being of man, society, government, morals, religion, science, and philosophy.

And where, you will ask, is the necessity of such culture? Are we not already receiving this culture? Are we not what we profess to be? To the last two questions I will return an emphatic "No" for reply, and while giving my reasons, I shall try to deal with the first question of the why of this discussion. It is only to education, as we receive it at present, that we naturally refer when seeking for the sources of culture. Let us try to understand what this "education" gives us.

Modern education as we receive it since the celebrated minute of Lord Macaulay in 1854, is purely Western Education, based on methods and principles essentially different from those of the East. It is out of place here to refer to the history of this education, or even to the numerous branches of instruction which it embraces. It will sufficiently serve our purpose if with our eye on the University and the man it sets up for ideal, we understand the results of education, and from them infer the principles underlying its methods. That modern education has physical man, and the physical world, as its end and aim, that it addresses itself entirely to intellectual development measured by so many marks at examinations, that it promises more industry, more wealth, more comfort, and that it hopes to make society more happy and less governed by hereditary institutions and individual opinions, are truths too practically demonstrated to require proof beyond mere statement. Liberty is the watchword; liberty of opinion, liberty of action, liberty of the individual is all that is aimed at. Right is another word which shares the field with liberty, and we constantly hear of the rights of individuals, rights of men, rights of women, rights of countries, rights of nations.

Right and liberty are not compatible with one another, and modern education tries to effect the necessary compromise. This compromise, moreover, has to be effected through the intellect, through vague theories without end, through life based on mere utility. We shall see how far this is possible. Let us examine the ideal rather closely. Right implies a possessor and assertor of that

right, also some one against whom the right has to be maintained. Liberty knows no limitation to this possession or assertion. That right may exist liberty must be curtailed. Curtailment of liberty and assertion of right have given rise to the Individual, which is the centre of modern society, and education but trains the Individual, in whatever direction it expands its activity.

We often hear of science and philosophy, art and learning; but, so far as we can see from the educational results of the present day, the centre of all investigation, all thought, is nothing but the Individual. Even government is reared upon this idea of the Individual. The sentiment which makes our young man of education irreverently disregard all authority in seeking personal comfort and convenience, is the same individualistic tendency which makes a despotic government impose its sweet will as law on the governed. Nothing would, in my opinion, illustrate the individualistic position better than placing before you the net result of some of our pet sciences and philosophies; I mean those sciences and those philosophies which modern education has stamped as "official," and therefore worthy of scriptural evidence and authority.

Let us, at the beginning, turn to those sciences, distinctively called physical sciences, which give us a "world-conception," as it is called, which give us an idea of the making of this world, and the existence of an intelligent being like man in its midst. The old explanation which sought for creation in the word of the scriptural God is now ridiculously put out of court, being labelled "teleology" as science loves to call it. Modern investigation cannot satisfy itself without what is called the *mechanical explanation* of the world; and this mechanical explanation is found in the Darwinian theory of descent worked out in all its detail under the more comprehensive title of Evolution, by truly great men like Hæckel and Huxley and Tyndall, and many others. Evolution is no doubt a fact in nature, and laying hold of this universal law, scientists accurately explain the stages in the progress of the almost invisible atom to the full-fledged intelligence called man. And this progress is all mechanical, that is to say, brought about by simple natural laws, the first of which, leading to the magical duplication of material atoms into thinking intelligence, is called spontaneous generation.

We must pass over the details of this theory, and the



flaws in its working, the missing links in its chain, and come to the question of questions, how mechanism, spontaneous generation, or whatever you may like to call it, can *produce* life, and intelligence or thought? In other words how can matter, which, as science defines it, is a mass without what we know by the words life and thought, produce life and thought? And here comes in a host of sciences with explanations, which, in my humble opinion, do not explain anything. Physiology tells us that life is mere organisation, Biology treats us to the protoplasm and its numerous forms. Chemistry explains life by chemical combination, and last, but not least, Psychology explains thought by nervous processes. Let us note the weak points of these explanations. No organisation, no chemical combination, ever produced life; in other words the elements which make up the phenomenon called life remain still a mystery. Protoplasm is no explanation whatever; it is only the first stage where life appears in the form of simple motion, but the how of the motion is as deep a mystery as it ever was. The most interesting of all explanations is the explanation of thought-processes by the modern school of Psychology, which to be true to its profession of *mechanical* is called Physiological Psychology, because it explains thought from physiological functions of nerves and ganglia. We may for a moment grant that life may come out of *dead* matter, absurd though it sounds, but we cannot understand how such life can ever *think*, can accomplish the inconceivably weird magic of that word "thought." Nervous changes may be, and no doubt are, concomitants of thought-processes, but they do neither generate nor explain thought. Life and thought remain entirely unexplained, remain beyond matter, beyond protoplasm, beyond organisation; a metaphysic—a science that would explain that which is beyond the physical—is at once needed.

Though Psychology and Metaphysics find no place in the scheme of Positive Science, as the foregoing group is proudly called, Herbert Spencer and his followers have founded a philosophy with the Unknowable for its God. The rest of the sciences linked on to this Unknowable are supposed to explain what yet remains to explain in life and thought. By a curious stretch of the doctrine of the relativity of human knowledge, this philosophy is called Agnosticism, a philosophy not professing to know anything beyond what

the sciences generally give you, and taking refuge behind the Unknowable when confronted with the real crux of science: the phenomena of life and thought. This, gentlemen! you will grant is an explanation which does not explain. This, however, is the groundwork of that which makes up the *nil admirari* scepticism of our young men and which is regarded as a mark of education and culture. But I would ask you further to take a glance at the moral results of this science and this philosophy. In the agnostic philosophy on which is reared the superstructure of evolution, mechanical evolution as it is called, there is no soul, no life, no thought. We might say this without much hesitation, and further assert that there being no soul apart from material organization, there is no hereafter or rebirth in the sense in which we understand that word. Religion as such is therefore so much superstition, and a mark of unscientific ignorance. What morality, what law of life, what ideal of perfection, ought to govern this desert of material atoms constantly at war with one another, is not difficult to imagine. Morality, as such, begins with the "ought" which attaches itself to right, which prescribes the limit of individual and general duties. Positivism found this ought, philosophically called the "moral sanction," in society and the preservation and furtherance of humanity in general. This was the "greatest good of the greatest number" principle of Bentham in another form, and Materialism continued to support every individual act as moral if it tended to the greatest good of the greatest number. This criterion was so vague in itself as to leave "the good" an undefined term for ever, it being entirely impossible to estimate what can make the "greatest number" which can give it the sanction of "good." There was, in short, nothing in the principle itself which appealed to anything in man save his mere caprice, save his mechanical animal nature. No other result can, in fact, come out of Agnosticism and Materialism. But with the development of the evolution-hypothesis, and better appreciation of the doctrine of species, the principle of Natural Selection came to the fore, and survival of the fittest began to be looked upon as the natural moral order of the universe. Life according to the evolution-hypothesis is a struggle, in the most literal sense of the expression; and though we are assured of the survival of the fittest, the expression really points to the survival of the strongest; survi-

val of the strongest animal, not of the strongest man. I do not think you will call that man the fittest member of society who is continually at war with his environment, who is ever ready to show fight, and anyhow keep himself above his fellow men. It is such units that survive in the struggle for existence, and it is nothing short of the most perverse misuse of language to call such survival a survival of the fittest.

This idea of struggle and survival sounds the keynote of materialistic ethics. Fight, dissemble, cheat, practise any amount of hypocrisy; it matters not as long as you do not commit any temporal offence; it all passes for morality and good living, if you can maintain the struggle to your advantage, asserting yourself and what you may consider your right. The best criterion of honour and justice is an appeal to the law of the land, and society will readily shake hands with the blackest moral leper if a court of law pronounces him innocent. Physical duelling survives in intellectual duelling; it is still a duel that continues to decide. To speak nothing of the thousand and one refinements of immoral living, undisguised cheating, indiscriminate selfishness, inhuman vanity, and obtrusive cant, which all keep pace with every advance of the light of this enlightened century; to say nothing of these, I would direct your attention even to the tone of the very institutions under which you live. The barren intellectuality of the educational methods of the present day and the hollow morality they teach, savor too much of this struggle for existence, even in the system of testing merit by competitive examination. From his or her earliest years a boy or girl is taught, even in the school-room, to beat down his or her next neighbour, to try to take rank above him or her, and thus to realise life in the individualistic, I might be permitted to say unhumanising, idea of struggle and strife. Competition is the order of the day; competition in trade, competition in business, competition in family, and competition even in literature, as if that too were a thing subject to the mechanical law of give and take.

MANILAL N. DVIVEDI.

*(To be concluded.)*

## UNPUBLISHED LETTERS OF ÉLIPHAS LÉVI.

(Continued from p. 158.)

## CXLIV.

THE man who dies mad, dies purified from all stain, because that universal solidarity which the Church calls the communion of saints, pours out upon him a fulness of compassion to which he can no longer oppose any obstacle, being, as he is, irresponsible. Now, as he is still on earth, he profits by all the good that is done on earth. He is a moral paralytic whom society carries, and when he dies, he has lived in others all that has been lacking to his own life.

*December 14th.*

## CXLV.

*Sumens illud ave  
Gabrielis ore  
Funda nos in pace  
Mutans Evæ nomen!  
Solve vincta reis  
Profer lumen cæcis . . .*

*Salve regina, mater misericordie vita dulcedo et spes nostra. Salve cia  
ergo . . . illos tuos misericordes oculos ad nos converte!*

These invocations to Mary, with so many others to be found in the liturgy of the Church, would be impieties if they were not addressed to the divine Imma, to Wisdom, mother and daughter of God, to providence itself.

If we ask Mary to pray for us, cannot we address the same prayer to the Holy Spirit, which, according to St. Paul, *ipse postulat pro nobis gemitibus inenarrabilis?*

You ask me whether the evil binary preceded the good. Remember that in all things subject to the law of progress, the evil always precedes the good. Cain was born before Abel, and the prodigal son sinned before returning to his father. We are, then, concerned with the domain of forms in the passage of the *Zohar*, where it is said that

before the determination of the balance equilibrium did not exist; and this repeats itself in us all, for each man is a little world.

[Letters CXLVI and CXLVII are of a personal nature.]

### CXLVIII.

THE letter Cheth is hieroglyphic in ancient Hebrew, *i.e.*, in Hebrew anterior to the captivity, as well as in modern Hebrew.



Two squares juxtaposed, a cross beam resting upon two columns, the double hierarchical cross of the pontifical staff. Add to these signs that of the number eight, representing the two serpents of the Caduceus, **8**, or the single serpent of some hieratic figures of Hermes, and you have all the principal lineaments of the pantacle of Thebes. The number eight signifies above all things the eternal life, which maintains itself by the equilibrium of motion. The figure of the two squares juxtaposed marks equilibrium in stability and the height of the edifice proportional to its base. The pontifical staff gives the hierarchic and proportional quadrature of the circle, and indicates the relations of the ogload to the ternary. In fact two crosses give eight; but if these two crosses are formed by two transversals on the same stem, the whole figure is that of the ternary, and represents the revelation of Providence through Nature, of the father through the son, of the eternal mother through the mortal mother, of the divine law through the Church which is upon earth. Thus this sign has been in all ages that of the great hierophants and sovereign pontifs.

It is also the figure of the supreme balance and of eternal Justice whereof the scales above are analogous to those below. You see how many depths and mysteries are hidden under these different figures. The ogload is also the symbol of eternity, because as seven represents every imaginable duration, the unity which begins afresh after the seven is beyond all duration.

*December 22nd.*

### CXLIX.

ETERNITY, the object of our aspirations and the most ambitious of our hopes; Eternity of which God alone can be the beginning and the end; that circle which embraces all and devours time while ceaselessly reproducing it; Eternity, which cannot be the sleep or the nothingness of creatures; Eternity, therefore, that activity without beginning or



end, that crossing point of innumerable cycles, that abyss of ages, finite in their duration but infinite in their rebirth and their succession; Eternity, that infinite in duration, as absurd in appearance but as rigorously necessary as the infinite in space; Eternity, that age of God, which cannot be that of evil.

“Un crime ne peut être eternal et puni  
Et le mal serait Dieu s'il était infini.”

Eternity, however, equilibrated like time and consequently having its positive power and its negative resistance; that which Ezekiel and St. John have represented by a sphere of light above a sphere of fire, thus : 8, which comes back again to the hieroglyphic sign of the number eight, and represents the equilibrium of Being and of Life; of thought and of the word; of the idea and of the form; of light and of shadow; of spirit and of matter. Thus no Life without Being, and no Being without Life; no word without thought, and no thought without word; no form without idea, and no idea without form; no light without shadow, and no shadow without light; no spirit without matter, no matter without spirit. Consequently no heaven without hell and no hell without heaven. But this necessary hell becomes divine like heaven. *Cum adstarent filii Dei adfuit inter eos etiam Satan.* Now here is one of the great mysteries of Occult Science, which one must carefully guard against revealing.

#### CL.

WE have finished our study of the ogdoad and we have reached the perfect nine, which is the multiplication of the ternary by itself.

The number nine 9 represents the complete truth, the perfect initiation and it is for this reason that it has been placed as the hieroglyphic sign of lofty intellectual and moral power, at the top of the pontifical lituus and of the crosier of our bishops.

Nine also represents what the Catholic theologians call the *circumincession* of the divine persons: *circum in sessio*, the power of residing around each other, and in each other, without confusion of the conceptions. Thus the Father and the Holy Spirit are in the Son and around the Son. Or, in other figurative terms, the Son bears in his heart the Father and the Holy Spirit, and clothes himself with them as with a vestment of Grace and of Justice. To comprehend this, reflect that the Son is the Verb, or the Word; that the word carries within it the meaning or the thought (the Father), which prompts to action or to love (the Holy Spirit); and that it clothes itself in a form analogous to this same



thought and this same love. (I say analogous, in the word of men, but in the word of God all is identical with God, the analogies commence only with the creation which emanates from the Word.) It is thus that are explained with great simplicity the most profound mysteries of the faith; and we again find this same circuminsession in the Sephiroth, which explain the trinity according to the Hebrews. We shall soon arrive at the conviction that the Christian Trinity is nothing but a marriage of Kether—Chokmah—Binah, of Abraham, with the *diespiter*, the *logos* or *demiurgos* of Plato, the *pneuma* of the Greek Sophists, and that our dogma must be definitely purified from all these elements of paganism and idolatry.

*December 24th.*

*(To be continued.)*

## THEOSOPHICAL ACTIVITIES.

WE expect the President-Founder to arrive in Europe at the end of May ; he is travelling hither by the French *Messageries* steamer, "Australien," due at Marseilles about May 28th. There is some idea of his visiting Madrid ere coming northward, as our Spanish brethren are very anxious to have a visit from their President.

### INDIAN SECTION.

The work of the Section is going on very satisfactorily, and practically no effects have been produced in India by the causes which have been evolving so much disturbance in other parts of the Society. At the Benares Headquarters work is going on steadily and smoothly under the able guidance of Bâbu Upendra Nath Basu, who now has the help of Pandit Cheda Lal, late of Bareilly, in the correspondence and routine work. Pandit Cheda Lal is a retired Government servant, who enjoys the respect of all who know him. He has a good knowledge of Sanskrit and English, as well as practical business ability, besides having private means, so that he can devote himself entirely to the work of the Society without remuneration. Hence his coming to the Benares Headquarters to act as one of our Assistant Secretaries is in every way a cause for congratulation, and his example, let us hope, will stimulate others, who are similarly free from worldly ties, to devote their energies to our noble cause.

The efforts of the Theosophical Society in India, ever since its establishment there, to bring about a revival of Sanskrit learning, are beginning slowly to bear fruit. In the last two or three years there has been a very distinct advance in this direction, and now Mrs. Besant's eloquent and heart-stirring lectures are giving a potent stimulus to this movement. Bâbu Purnenda N. Sinha has just started a new Anglo-Sanskrit school at Bankipur, which teaches up to the entrance standard of the Calcutta University. And the latest step in this direction is an attempt to create a Sanskrit College at one of the ancient seats of Sanskrit learning, Bhatpara, with an endowment adequate to the maintenance of a large body of students as well as of Pandits to instruct them.

The effort begun years ago by Col. Olcott, and renewed by Mrs. Besant and Countess Wachtmeister two years ago, to strengthen the hold of their natural faith among the youths of India, is steadily progressing, and becoming more and more active and useful in many of the larger cities of India.

The Branch work is going on well, and the reports show a gratifying steadiness of activity and effort in several directions. What is most needed now is an increase in the numbers of those possessing the necessary devotion and education, whose circumstances permit them to devote their whole time to the work of the Society.

#### CEYLON.

The strength of the Hope Lodge has been increased by the addition of Mr. P. D. Khan, a well-known member from Bombay. He has returned to Colombo, after an absence of two and a half years.

The Hope Lodge is continuing to do good work. The study of the *Bhagavat Gîtâ* is maintained with earnestness.

The Ceylon Educational League has started a Quarterly Magazine in manuscript form. At its last meeting held at the Musæus School, the first issue of the Magazine was laid before the members, and the contributions were read and discussed.

Dr. Talmage, who made a tour round the world last year, in his descriptive sermon about Ceylon, mentions that he met, whilst driving out in the Cinnamon Gardens, some Christian Sinhalese girls, from a Christian School, decently clad, and taken out for a walk by a Christian European lady. With many apologies to the good doctor, I have to point out to him that the girls he has referred to are not Christians but Buddhists, that they are the pupils of the Musæus School and Orphanage for Buddhist girls, and that the lady referred to was either Mrs. Higgins or one of her American assistants. It may not be out of place to mention here, that we have never seen in Colombo the pupils of any Christian Girls' School taken out for walks by the European missionary ladies, their places on such occasions are taken by the Sinhalese matron or ayahs.

S. P.

#### EUROPEAN SECTION.

The chief event to be chronicled in this month's "Activities" is the return of Mrs. Besant from India. She arrived in London on Sunday, April 21st, in the evening, and was assailed by interviewers early the next morning, to obtain information on various points, but, of course, mainly on the present difficulties. The *Daily Chronicle*, *Star*,

*Morning Leader*, and *Westminster Gazette* published interviews, and all gave very fair reports, the general disposition being, apparently, much more favourable than it was a few months ago.

On the following Saturday, April 27th, Mrs. Besant delivered a lecture on "Mahâtmâs as Facts and Ideals" to a remarkably large audience in St. James's Hall. Mr. Sinnett occupied the chair, and gave a short preliminary address. The audience was most attentive, and the excellent reports in the papers showed how well the lecture was appreciated.

The evidence against Mr. Judge, which was to have been placed before the Judicial Committee last July, has now been published. A committee of prominent members of the Society met to verify the quotations from the original letters before publication, so that there could be no doubt about the accuracy and completeness of the statement.

The pamphlet contains a long letter from Mrs. Besant, giving some interesting particulars, the statement, evidence of witnesses, and additional matter not prepared for the Judicial Committee. It has already been sent to the members of the Society, and will, it is hoped, keep any future discussion that may arise to the main points at issue.

Mr. Mead has made a tour on the Continent, visiting lodges and members in Paris, Madrid, Barcelona, Marseilles, Toulon, Nice, and Rome. The report he brings back of the work is altogether satisfactory. In Spain the activity seems to be very great, a translation of *The Secret Doctrine* proceeding rapidly.

The Annual Convention of the European Section will be held in London on Thursday and Friday, July 4th and 5th. Instead of being held at Headquarters a hall will be hired for the purpose, in a more central and convenient position. The difficulties hitherto experienced in procuring food will thus be obviated.

It will interest the readers of *LUCIFER* to learn that arrangements are now being made to reach the blind and enable them to learn something of Theosophy directly, by means of books written in raised type. Two blind friends have been good enough to offer to write, and others are willing to devote the time and labour necessary for dictating. This is a branch of work that might well be extended. A.

#### AUSTRALASIAN SECTION.

The following letter, addressed to the Gen. Sec. of the European Section, has been received from Mr. Staples, Gen. Sec. of the Australasian:



"It is my duty to announce to you that the resolutions passed lately at the Convention of the Indian Section held at Adyar, December, 1894, bearing reference to the charges against the Vice-President of the Theosophical Society, have been submitted to the Australasian Branches, with the result that of twelve Branches eleven voted the first resolution and eight voted all three resolutions.

"One branch passed a vote of confidence in Mr. Judge, Vice-President of the Theosophical Society, and dropped the resolutions. The Branch so voting was the Sydney Branch. The three Branches voting for the first resolution only are: Auckland and Woodville in New Zealand, and Bundaberg, Queensland. The eight Branches voting all three resolutions are, Adelaide, Melbourne, Ibis and Rockhampton in Australia, Wellington, Christchurch and Dunedin in New Zealand, and Hobart in Tasmania."

The Annual Meeting of the Auckland Branch was held on March 5th, the report showing a membership of thirty-four. The following officers were re-elected: President, Miss L. Edger, M.A.; Vice-Presidents, C. W. Sanders and S. Stuart; Secretary and Treasurer, W. H. Draffin; Librarian, S. E. Hughes. Several public lectures have been given during the month of March, in the Lodge rooms and in a public hall. Miss Edger is inaugurating correspondence classes throughout the colony. There are "students' groups" at Napier, Woodville, Wellington, Christchurch and Dunedin. Still further to band members together Mr. Draffin has issued the following letter:

115, PONSONBY ROAD, AUCKLAND.

*March 15th, 1895.*

MY DEAR BROTHER OR SISTER,

At the present juncture of affairs in the Theosophical Society surely we cannot draw the bonds of our fraternity too close, nor ought we to neglect taking any step that will tend to promote more confidence in each other, and the existence of true brotherly feeling amongst the members in our own colony; with a view then of banding together the members of the Theosophical Society scattered throughout New Zealand, I propose supplying each member with a complete list of members, marking the names of those who are willing to correspond with other members of the Society. I shall be glad, therefore, if you will, at an early date, let me know if I may so mark your name in the list.

With my best wishes to you, I am,

Yours fraternally,

W. H. DRAFFIN.

For enquirers there is a social meeting every Saturday, at 115, Ponsonby Road, and Mrs. Draffin has a little circle of ladies who make clothes for those in need, and use their tongues in discussing Theosophy while their fingers are busy in helping poorer brothers.

#### AMERICA.

A great change has occurred in what was the American Section, as is probably already well-known to our readers. The majority of the American Section of the Society at their recent Convention, decided, according to telegraphic information received, to secede from the Society owing to the charges against Mr. Judge. Mr. Judge has been elected President of the new Society, as might be expected, and this office is to last for life. This course should greatly lessen the difficulties; the Theosophical Society can hardly be regarded as connected in any way with the doings of Mr. Judge, now that he has left it with his followers. Mr. Fullerton has, moreover, severed all connection with Mr. Judge, owing to reasons which have not yet been made public, so that the Society will retain one of the most energetic and best known members in that country.

A considerable body of members has announced its disapproval of Mr. Judge's course and will, naturally, remain in the Society, so that it is probable that the American Section will have a very brief Pralaya. The exact state of affairs is, of course, unknown at the moment of writing these notes, but information will soon be available. The following is the protest presented to the Convention by some of the minority, who remain loyal to the parent Society:

"We, the undersigned members of the Theosophical Society affiliated with various Branches, having viewed with regret the controversy which has been going on in Theosophical circles for some time past, in regard to charges made by Mrs. Annie Besant against Wm. Q. Judge, and counter charges made by Wm. Q. Judge against Mrs. Annie Besant, and other members of the Theosophical Society, desire to express ourselves as of the opinion that these charges and counter charges should be investigated thoroughly, to the end that strict justice may be done, and the truth of the whole matter shown to the world.

"We also put ourselves on record as deprecating the methods employed by Mr. Wm. Q. Judge, which methods appear to us to be not in accordance with integrity, far less with the principles put forward in Theosophical teachings;

"And, lastly, a movement being on foot to secure the secession of the American Section of the Theosophical Society from the parent

body, we hereby solemnly protest against any such secession ; and we ask that this, our protest, be spread upon the minutes of the Convention to be held in Boston, April 28th, 1895."

"Mr. Alexander Fullerton, Treasurer of the American Section, member of its Executive Committee, editor of *The Theosophical Forum*, and volunteer assistant to the General Secretary, retired from all work in the American Headquarters on the day before Convention, April 27th. Mr. Fullerton makes no secret of the fact that independent and conclusive evidence upon the subject of the charges pending against the Vice-President has made inevitable a severance of official relations. His private address will be 42, Irving Place, New York City." [*Communicated.*]

## REVIEWS.

### MODERN SPIRITUALISM.

By A. P. Sinnett. [Transactions of the London Lodge, No. 23. Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C. 1s.]

THE antagonism between the Spiritualists and ourselves has long been out of date. Like most such quarrels it had its roots largely in mutual misunderstanding, and the clash between opposite extremes. A wider and more detailed knowledge of Theosophy on the one hand has been gradually bringing us closer to the golden mean of truth, while from the other the Spiritualists have been insensibly led by their growing experience to abandon their extreme positions, and have thus drifted into closer proximity to an acceptance of many of the statements which their present increased knowledge enables Theosophists to put forward.

Mr. A. P. Sinnett has had a not inconsiderable share in promoting this *rapprochement* on both sides, and the present paper is a further step towards a mutual better understanding. It is well worth careful study by both Spiritualists and Theosophists, as doing frank and full justice to the facts brought forward by both sides. One very interesting piece of information which will be new to many, though some may have suspected the fact from hints dropped by H. P. B., has regard to the interest taken in the spiritualistic movement by a certain Occult Lodge, not the Himâlayan one, which endeavoured to stem the rising tide of materialism by its means. But our readers must refer to the paper itself for further details; while Mr. Sinnett is to be cordially congratulated upon his latest addition to our literature. B. K.

### THE ASTRAL PLANE.

By C. W. Leadbeater. [Transactions of the London Lodge T. S., No. 24. Theosophical Publishing Society, 7, Duke Street, W.C. Price 1s. net.]

It is a long time since any contribution, even approaching in value to these ninety pages, has been made to our literature in the special department to which they relate. We have had various manuals, pamphlets and tracts, articles showing abundance of learning and scholarship, works of great metaphysical ability, and lectures illuminating the deeper meaning of the ancient Hindu scriptures. But since H. P. B. left us, we

have had few, if any, contributions based on the first hand study of the subtler realms of nature, not mere compilations full of book-learning drawn from the works of the ancient mystics, or from those of our revered H. P. B., their modern interpreter.

I do not pretend that this Department of Knowledge is in any sense most necessary, or a comprehension of it vitally important to the *true* progress of the Theosophic student, until in the course of his orderly education he comes to investigate it for himself. On the contrary, I desire most distinctly and emphatically to guard myself against being so misunderstood. But I do maintain that in the effort to obtain a competent, accurate and intellectually sound understanding of the universe, wherein we form a part—and this surely is a part of Theosophy—such work as this is of the very greatest value and assistance. And more, the manner in which the results of this research into nature's subtler aspects is brought forward, the moderation, modesty and care which are everywhere shown, deserve the praise and the imitation of all our workers.

The place occupied by Mr. Leadbeater's present paper is that of one of the few real efforts that have been made to do actual work upon the lines of the third object of our Society; and it must not be overlooked that the demands of scientific method have been so far satisfied that every statement made and fact given has been verified and checked by at least two independent observers, as well as by reference to students more advanced in practical familiarity with this region of nature.

After a few introductory pages, Mr. Leadbeater plunges *in medias res*, and gives one of the best and most carefully worked out sketches of the essential characteristics of the scenery of the astral plane hitherto attempted. He then proceeds to deal with its inhabitants, whom he classifies into three main divisions: human, non-human, and artificial. The last class, strange as its name may seem, is a well-marked one, and the name chosen for it is sufficiently descriptive to indicate the nature of the difference marking it off from the human and non-human classes. The human denizens of Kâmaloka naturally divide themselves into such as possess a living physical body on this terrestrial plane, and such as do not, *i.e.*, into what may roughly be called the living and the dead; each of these again having various sub-divisions. Of the non-human inhabitants of the astral world, Mr. Leadbeater recognises, as belonging to our own system of evolution, four sub-divisions, viz., the Elemental Essence, the Kâmarûpas of animals, Nature Spirits, and the Devas. There are three main sub-



divisions among the artificial class, viz., Elementals formed unconsciously, Elementals formed consciously, and what are here termed Human Artificials. The student must be referred to the book itself for details as to the exact bearing and significance of these various classes and subdivisions. Here they can only be mentioned to show how orderly and careful Mr. Leadbeater has been in his work, in which, too, will be found a large amount of quite new information, as well as practically the whole of the information on the subject of the astral world which may be picked up from other writers. Indeed, to the well-read student, it will be strong evidence of the accuracy and reliability of the direct observations upon which the statements here made depend, when he finds how much of what he will find there can be corroborated and confirmed from his previous reading.

The concluding pages are devoted to a brief but clear and very instructive analysis of the various ways in which different classes of phenomena can be produced; both those ordinarily met with at spiritualistic *séances*, and those more peculiarly associated with the higher developments of human faculty and power falling under the head of Occultism.

All students will be grateful to Mr. Leadbeater for so admirable an exposition of a very difficult and complicated subject, and will feel that the London Lodge is worthily keeping up the reputation for good work and earnest study which it has enjoyed since the days when the late Dr. Anna Kingsford was its President.

B. K.

#### THE SELF AND ITS SHEATHS.

By Annie Besant. [London: The Theosophical Publishing Society; 1895. 1s. 6d.]

THE above is the general title of four lectures delivered by Annie Besant at the Adyar Convention of last December. The lectures are severally entitled, "The Self and its Sheaths," "The Body of Action," "The Body of Feeling," "The Object of the Sheaths." But for the presence of my colleague in the editorial office once more I should have a freer pen than editorial modesty now allows. But this I can say, that these lectures are without doubt the very best that Mrs. Besant has yet delivered—at any rate from the standpoint of a student. Those who love to study the *Upanishads* and the *Gîtâ*, *The Secret Doctrine* and *The Voice of the Silence*, from a mystical and spiritual standpoint, will find much to ponder most deeply in the little book, for the author has grasped the subject with a mind that not only believes and searches, but which has experienced and now elucidates. The

four expositions on the Self and its vestures make up a little volume of 86 pages, printed in India, and priced at Rs. 1.

The English edition should be out at the same time as this notice appears.

G. R. S. M.

#### THE JOURNAL OF THE ROYAL ASIATIC SOCIETY.

[April, 1895 : Published by the Society, 22, Albemarle Street, London, W.; 12s.]

THE last number of the R. A. S. Journal contains very little of general interest. The description of Mesopotamia and Bagdâd, and the earlier history of Chinese coinage take up the bulk of the number. In the Correspondence, however, there is an interesting note on the Vidyâdharapitaka or Mantrashâstra of the Buddhists. The majority of scholars endeavour to make the mystical side of Buddhism as late a development as possible; they even flatly deny that it had anything to do with primitive Buddhism. On the contrary Dr. Kern, the famous Dutch scholar, writes as follows in his *Buddhismus* (i. 510, sq.):

“In Hiouen Thsang we find a very important statement. He tells us that at the Council of Râjagrha, *immediately after the death of the Buddha*, FIVE Pitakas were composed, that is to say, the three official or canonical ones, and besides them the Samyukta Pitaka, and the Pitaka of Dhâranis, which he elsewhere mentions under the title of Vidyâdhara Pitaka. This statement of the Chinese pilgrim is quite true, if only its true meaning be grasped. There is not the smallest ground to suppose that the charms [Mantras] were younger than the Suttas, the Vinaya, or the Abhidharma.”

This is an enormous admission, and the thin end of a wedge that will ere long split the rock of modern orientalistic Buddhist chronology into fragments, and set the Mahâyâna once more in its proper place.

It is in entire contradiction to the whole contention of Surgeon Major Waddell recently noticed in our pages.

But by far the most interesting proceeding of the quarter is the paper of Mr. F. F. Arbuthnot, on the *Nigârîstân*, a Persian didactic work, written about 1334-35 by Mu-‘în-ud-Dîn-Juwainî and not hitherto translated into any European language. This gives the translator the opportunity of writing thus appreciatively, though not altogether understandingly, of Sûfîism.

“So long as the Sufi is conscious of the least distinction between God and himself he is not thoroughly permeated by the Unity of God. To attain this perfect knowledge and to arrive at the stage of direct union with God, can only be acquired by a long course of study, con-

templation, and intelligence. The manner of reaching this unintelligible mental condition is described in Sufistic language as that of a traveller journeying (*i.e.*, turning the attention towards God) along the road, and putting up at various inns or taverns (*i.e.*, stages in which the traveller is immersed in the Divine mysteries) previous to his arrival at a complete knowledge of the Truth (God). This journey is commenced by the neophyte or searcher after God, who, continuing his inquiries, becomes a disciple, and is then fairly launched as a traveller, whose whole business in life is the prosecution of the journey so that he may ultimately arrive at the Knowledge of God. The seven stages of this journey are described as those of Worship, Love, Seclusion, Knowledge, Ecstasy, Truth and Union. The last stage only is reached at death, which is extinction [?], or a total absorption [?] into Deity, somewhat corresponding, it may be said, with the Hindu, Jain, and Buddhist theories of Moksha and Nirvâna."

How much longer are we to see such crude notions as to the most elementary ideas of the mystic as these which scholarship so continually rehashes? Extinction! Even so, an you will. But extinction of what? Of all limitation. Union with Deity is *being* Deity in all its fullness. If that is "extinction," then there is no God and all is void and emptiness, for (according to such insanity) God is "extinction"! The state of ecstasy does mean "extinction"—of *that kind* of scholarship.

G. R. S. M.

#### THE YOGA OF CHRIST.

[London: The Theosophical Publishing Society; 1894. 1s. and 2s.]

THIS little volume is edited by Miss Müller, who writes in the preface:

"The manuscript of this work was placed in my hands by A. K. G., who had received it from an Indian teacher, for whom I have the deepest gratitude, love and reverence, who requested that I should edit and publish it."

The volume contains a series of letters, of an ethical description. The letters are addressed to "W." and signed "R.," were given by an "Indian teacher" to "A. K. G.," and finally edited by Miss Müller, the last link in the chain, and the only known one.

Beyond this great primal mystery, there is, however, nothing in the book likely to disturb people much. It is a book that may, indeed, prove of value to those who like tender, sympathetic writing, which can be read without much strain of the mind, and which does not introduce any very profound problems. The writer is evidently a very

estimable character, of the strongly pious type, even, one might say, with many traces of an evangelical Christian tendency of thought.

The titles of the chapters give us a clue to the style of the work. Among them are the following: "The Fatherhood and Motherhood of God," "Faith," "Mutual Obedience," "The Grace of God," "Loneliness," "Punctuality," "The Evils of Drunkenness," and—"Smoking" (!). The nature of God is expounded. Idolatry is held in horror by the writer. The God is a Universal One, but appears to be used at times with the familiarity of a Christian revivalist, and to possess the higher human attributes in a very human and personal manner. The same assumption of knowledge regarding the nature and the methods of God is shown as in the most orthodox of religionists. This seems strange in a Hindu. Certainly no one would be likely to gather from thought or expression the alleged nationality of the unknown.

The comparison between Christ and Krishna in Chapter III. is remarkable, and forms one of the most original parts of the book. Krishna asserted the identity of Himself and the Great Spirit, Christ the Sonship, a Oneness, but not identity. The author comes to the following peculiar conclusion :

*"Christ fulfilled what Krishna two thousand years before his advent began, but in this work of fulfilment he raised humanity to be one with Divinity, instead of bringing down Divinity to identify itself with humanity."* We should like to have Krishna's views on his new expounder.

The introducing of the sex idea in the Fatherhood and Motherhood of God may appeal to many, but the sentimentality associated with all such phrases must jar upon some minds.

But smoking! What a sin! The evils which the writer attributes to this are appalling, as are the statistics he gives. "I trust our young men will be warned," he adds, in concluding.

The last chapter is made up of "Golden Rules." They are excellent rules, but will hardly come with startling freshness. "Hold integrity sacred," "Observe good manners," and so on.

In concluding this notice, the reader must not think that because the remarks have been mainly critical, that, therefore, the reviewer condemns the book. It is an excellent one in its way, well-written, and breathing a most pleasant spirit of devotion through its pages, and it may serve a good purpose. More books on the same lines might be an advantage, but why, Oh why, will people present such things in a mystery, and wrap up the simple body in so many layers of elaborate vestments?

A. M. G.



# THEOSOPHICAL AND MYSTIC PUBLICATIONS.

## THE THEOSOPHIST (*Adyar*).

Vol. XVI, No. 7:—"Old Diary Leaves" areas interesting as ever, and the reminiscences are most entertaining. The entrance of the Coulombs upon the scene is described, and an extract from a defence of Madame Blavatsky by Madame Coulomb, previous to this meeting, is given. "The Mysteries of Eleusis" is translated from *L'Initiation*, and is an ingenious exposition. "The Vedic Prânâyama" is a short and clear description of Yoga practices. Percival Graham contributes a well-written tale of mystery. The remainder of the number contains articles on "Zoroastrianism," "Jewels," and "Downward Progress," and the usual short notes.

A.

## THE PATH (*New York*).

Vol. X, No. 1:—There is nothing very fresh in this month's "Letters of H. P. Blavatsky," the substance of them having been published previously. C. J., in his "Talks about Indian Books," deals with the Vedas in a very interesting manner. The amount of information given in this series should make the articles of much value. Mr. Judge writes on Comets, and in the first article discusses the relation of East and West. The United States is soon not only to swamp the rest of the world, but apparently will shortly gather the Universe into its protecting arms. "If, as some experts say, the United States' population double every twenty-five years, then in a quarter of a century it will have over 120,000,000 people, and probably 1,920,000,000 in a century."

A.

## THE VÂHAN (*London*).

Vol. IV, No. 10:—This issue is a rather more peaceful one than those we have lately been accustomed to. There are still some disturbances, however, chronicled. One of these relates to the American Convention, a letter of Mr. Fullerton's disclosing an attack attempted by Dr. Keightley, on officials of the European Section. Mrs. Besant discusses the "Chinaman," and corrects some mis-statements.

A.

## THE IRISH THEOSOPHIST (*Dublin*).

Vol. III, No. 7:—In the fifth of the "Letters to a Lodge," which appears in this number, the question as to whether Masters manifest on the material plane is discussed. Mrs. Keightley sends some particulars and letters relating to Madame Blavatsky's family and their psychic characteristics. The second portion of "The Legends of Ancient Fire" is considerably superior to the first, though dealing almost entirely with their "occult" significance. The exposition is extremely ingenious, if not always convincing. H. T. Edge continues his outline of Eliphas Lévi's teachings.

A.

## PACIFIC THEOSOPHIST (*San Francisco*).

Vol. V, No. 9:—Is the name of this journal intended as a delicate sarcasm? The first article is entitled "On With the Work!" The following quotation is its essence: "The American Section of the



Theosophical Society holds itself competent and willing to adjust, not only its own affairs, but the affairs of the Theosophical Society, since it constitutes so large a portion of the whole Society." But this is children's food compared to the Editorial. "If England awakens to her duty, she will fall in line with America; if she does not, the parting of the ways is inevitable. America desires to work, and will not permit herself to be crippled by this strange, unbrotherly, unmanly opposition of England, and unless quick repentance be followed by right action, America will pronounce the final, dread sentence: 'Cut her down; why cumbereth she the ground?'" Why, indeed? Poor England!

"Thoughts on Theosophy and the Theosophical Society." Ludwig Deinhart's "The Mahâtma Question," treats of a subject of great interest to many. Dr. Göring promises a paper next month on his musical conception of the Lord's Prayer.

A.J.W.

#### JOURNAL OF THE MAHÂ-BODHI SOCIETY (*Calcutta*).

Vol. III, Nos. 10 and 11:—These numbers contain some interesting reading. A pretty parable well illustrates the ethical teachings of Buddha. The Law of Cause and Effect as taught by Buddha is expounded by the Rev. Shaku Soyen of Japan. The progress of the Society and its work seems most satisfactory, judging from the reports. A little more care in correcting printer's errors in the Journal would be an advantage. Some of the mistakes quite spoil the meaning of the sentences.

A.

#### LE LOTUS BLEU (*Paris*).

Vol. V, No. 2:—This issue contains an account of the life and death of Camille Lemaitre. M. Guymiot writes on the organs of sense and of action, dealing with them from the Indian point of view. The translation of an article by Du Prel on Sorcerers and Mediums, from the *Sphinx* is concluded, and a paper on Cycles, by Amaravella, is continued. The rest of the magazine contains some short notes on Astrology, translations of the *Reminiscences of H. P. Blavatsky* and "The Secret Doctrine," and *The Glossary*, and some startlingly inaccurate statements by M. Arnould, as to the constitution of the Society, given in a letter sent to *L'Eclair* to correct other statements.

A.

#### ALTRUISM—A LAW?

This little pamphlet by R. Mukhopadhyaya, M.A., shows a very wide reading and also much real thinking. It is written in a metaphysical manner, and deals with the various Indian systems of thought. Its arguments are, however, based upon a Monadology such as is taught in *The Secret Doctrine*, and the author's method of presenting his views from this standpoint is admirable. Altruism, he says, "posits a gradation of monads from the metaconscious and rising up to the very Godhead." This portion of the pamphlet is not quite clear, as the term "altruism" is made to cover a multitude of things. The aim of life is mutual evolution, infinite, endless, and therefore, when this is realized, altruism becomes the Law. The author is evidently considerably indebted to Mr. Fawcett's *Riddle of the Universe*.

A.

#### THE SPHINX (*Brunswick*).

Vol. XX, Nos. 109, 110:—Dr. Hübbe-Schleiden contributes a graphic account of his journey to the East, and his first impressions of Bombay, and also writes a short article on "Theosophy in the West and in the East." Amongst other papers of note are the Editor's "Astronomical Curiosities," and Dr. Franz Hartmann's

A.

SOPHIA (*Madrid*).

Vol. III, No. 4 :—A translation of Mrs. Besant's Adyar lectures, and also of the sketch of Madame Blavatsky by her sister, published in LUCIFER, are begun in this issue. M. T. V. V. writes on Indian mythology, the article being illustrated by some formidable representations of Brahmā, Vishnu and Shiva. A useful series of critical biographies is also started, the first subject taken being Pythagoras. His life is briefly traced according to the somewhat scanty information obtainable. J. X. H. writes an answer to an attack on Theosophy and Theosophists, appearing in a Catholic journal. The questions for this month relate to the meaning of evolution and involution, and to Tatwas.

A.

ANTAHKARANA (*Barcelona*).

Vol. II, No. 16 :—This number contains the conclusion of a lecture delivered before the Barcelona Branch on Universal Brotherhood. The translation of the *Bhagavad Gītā* is now begun, the first chapter being given in this issue.

A.

THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 8 to 12 :—These numbers contain an article on the Buddhist educational movement in Ceylon, and also one on the Protestant native ministry in Ceylon, the latter pointing out the undesirable state of affairs at present existing. The *Visuddhinagga* continues its elaborate exposition, and some short papers are reprinted from various sources.

A.

THE NORTHERN THEOSOPHIST  
(*Redcar*).

Vol. II, No. 18 :—This is an excellent number, containing much interesting matter. The Editor remarks upon Occultism, and the tendency to blindly

follow authority, and speaks very sensibly upon a danger, the extent of which we are only beginning to realise. Franz Hartmann writes on his favourite subject, and modestly dedicates his article "to the few." W. A. B. concludes his paper on Conscience.

A.

THE TRANSACTIONS OF THE  
SCOTTISH LODGE (*Edinburgh*).

Vol. II, No. 18 :—The present number of this valuable series of papers contains two lectures by the President of the Lodge, on "Psychic Evolution" and "Tatwic Currents." An endeavour is made in the former to work out the ideas by analogy; it is not very easy reading, but many fresh ideas are given. The four elements of the ancients are taken as the basis, and the physical body classified in accordance with them. The astral is also similarly divided, but a rather unusual scheme given, in which the denizens of the "fire" division are said to be nearest to this plane, and are the grossest of the four classes. Then follow earth, water, and air, the higher states of the soul, and above is the abode of spiritual life. Much information is given in the second paper, and the ideas are ingeniously worked out.

A.

THEOSOPHIA (*Amsterdam*).

Vol. III, No. 36 :—This number contains an article by "Afra," on "Feeling, Faith, Knowledge." The writer uses these terms to mark three stages of growth in the individual. The paper by E. W., on "The Sun's Relation to Man," is concluded. A comparison is made between the circulation of the blood in man and the circulation of the vital force in the solar system. Translations of *The Key to Theosophy*, *Letters that have helped me*, *Death—and After?* and *The Idyll of the White Lotus* complete the number.

W.

TEOSOFISK TIDSKRIFT (*Stockholm*).

March, 1895:—This issue contains a beautiful Exposition of Theosophical Ethics—in their broad outlines—by Sven Nilson. The translation of Mr. Fullerton's article on "The Necessity of Illusion in Devachan," must prove helpful to many. The commentaries on *Light on the Path* are continued, and followed by an elucidation by Emil Zander of some points at issue, referred to at the last Adyar Convention.

FR.

OURSELVES (*London*).

Vol. I, No. 1:—A new Theosophical journal, and one for the East End of London. It commences in a small way, and the printing is distinctly amateur, but that will no doubt be improved in time. The articles in this number naturally deal more with the work intended to be done than with subjects for general readers.

A.

THE METAPHYSICAL MAGAZINE (*New York*).

Vol. I, No. 4:—This number of the new magazine is a good one, and contains many excellent articles. Dr. Binion writes on the Kabbalah, C. H. A. Bjerregaard deals with Sufism, giving a simple and careful exposition of some of its teachings, and the rest of the issue comprises papers on Vegetarianism, The Brain, and the Educational Uses of Mental Suggestion.

A.

THEOSOPHIC GLEANER (*Bombay*).

Vol. IV, No. 8:—The first paper is on "Our Legitimate Work in this Life," and is an endeavour to point out the purpose of life. The rest of the number consists of reprints of short articles on Space, Theosophy and Alcohol and Kâma, and a report of Mrs. Besant's lecture on "Religion and Life."

A.

THE LAMP (*Toronto*).

Vol. I, No. 9:—A woodcut of a plant, the Quan, occupies the front page. This plant has, according to the note, acquired Theosophic significance because it bears Mr. Judge's second name. The usual short notes on Theosophical, Biblical, and other subjects fill up the issue.

A.

## LA RÉINCARNATION.

This work, by Dr. Pascal, proposes to give the "moral, scientific, philosophical and direct proofs" of the truth of Reincarnation. The book is a reprint of the series of articles in *Le Lotus Bleu*, which have just been concluded. This is probably the best work in French that has appeared upon the subject, and is carefully written. It is certainly a valuable addition to our literature, and should be widely read in France.

A.

## OTHER PUBLICATIONS.

We have also received *The Arya Bâla Bodhini*, the new Hindu boys' journal, with some interesting articles; *The Agnostic Journal*, containing many carefully written papers on metaphysical and other subjects; *Light*, containing Miss X.'s lecture on Crystal-gazing; *The New Age*, with an interpretation of Biblical narratives, and papers of a spiritualistic nature; *The Sanmarga Bodhini*; *Adhyâtmâ Mâlâ*, the Gujerâti journal; *The Prasnotlâra*, the Indian Section Gazette, showing much activity in India; *Borderland*, containing notes on Theosophical difficulties and a portrait of a non-member of the T. S., named Chakravarti, as "Mr. Judge's Black Magician"; *The Theosophical Forum*; *The Moslem World*, the new periodical started by Mr. Webb; *Book-Notes*; *A Popular Introduction to Theosophy*, a small pamphlet by Thomas Muse, written especially for working men; *Notes and Queries*, a collection of many entertaining scraps.

# LUCIFER.

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## ON THE WATCH TOWER.

THE most important Theosophical news of the month is the secession from the Theosophical Society of Mr. Judge and all his American adherents. A long historical statement was drawn up to lay before the Boston Convention, and "facts extracted from" this are printed in *The Path* for May. Shortly stated, the contention is that up to 1878 "all alterations of the By-laws were made in regular and formal manner by the Society at New York"—although we are also told, somewhat inconsistently, that about the end of 1875 "members fell away and there was no quorum," and that "a few odd meetings were held until 1878. The minute book was mislaid. Resolutions were made by two or three persons writing them out and declaring them passed." Whichever of these statements is true, it seems that Colonel Olcott and H. P. Blavatsky were in 1878 appointed as a Committee to visit foreign countries and report—to the New York Theosophical Society!—and they have never yet reported. The Theosophical Society elected General Doubleday President *pro tem.*, and "this election of President *pro tem.* was never revoked, nor was the appointment of the Committee." Colonel Olcott was elected under "the original constitution," and that fixed "his term at one year and was never amended." At this point we must take breath, for we suddenly realise, with a gasp of astonishment, that General Doubleday is still the President—in Kâma Loka or elsewhere, which thus seems to become the official headquarters of the Theosophical Society—and that Colonel Olcott and H. P. B. are nothing more than wandering Committeemen, still withholding their somewhat belated report.



Recovering from the shock, and pursuing our investigations, we find that some insolent "body which called itself the 'General Council of the Theosophical Society,' but had no legal existence whatever," had the impudence to issue from Bombay in October, 1879, "what purported to be revised rules of the Theosophical Society." This presumptuous collection of unauthorised persons—including such insignificant items as Colonel Olcott and H. P. B., the defaulting and non-reporting Committeemen—met again in 1880 at Benares, but the meeting, says *The Path* disdainfully, "was merely one held by H. S. Olcott without notice [to New York?] and was irregular." Here it was that "Colonel Olcott worked out the resolution that declared him President for life." "None of the admissions to membership" are in accordance with the original New York By-laws; none of the changes made have been "submitted to the Society in New York and that Society never voted on any of them." There have been Rules and Constitutions and General Councils, but none of them are authorised by the "Society in New York." There are no Rules, no President (save the possible Kâmalokic one), no Council, no members, no Theosophical Society, "no nothing," except—perhaps—the Society in New York, whose members fell away till there was no quorum. The present "so-called Theosophical Society" has no legal connection with the Theosophical Society founded at New York, and being thus unrelated legally to that quorumless and shadowy body, it can have no existence within the three worlds. The only comfort remaining to the disembodied ghosts of the thousands of self-imagined members of the non-existent Society, and to Colonel Olcott, their shadowy and illegal chief, is that he is graciously allowed to retain the "unique and honorary title of President-Founder," by the Theosophical Society of America—an honorary title truly, as he presides over nothing, and is founder of a non-existent organisation.

\* \* \*

Well, Brothers mine all over the world, who imagined yourselves to be members of a world-wide Theosophical organisation, how do you feel after this astonishing proclamation of your nothingness?

Never was heard such a terrible curse.



But really, like the Jackdaw of Rheims,

Nobody seemed one penny the worse.

The whole thing is too funny for words. Here we have all been making Sections, Lodges, members, and we none of us exist. If we had all been blowing soap-bubbles, we should have gained more substantial results.

However, the whole business <sup>\* \* \*</sup> need not trouble us. It is only a roundabout way of saying that Mr. Judge and his friends repudiate the Theosophical Society, root and branch, all the world over, and to put this beyond dispute they celebrated what Mr. Spencer called "the birth of the real Theosophical Society," and held its "first Annual Convention;" they thus definitely marked themselves off from the Theosophical Society which held its nineteenth Annual Meeting at Adyar, in December, 1894, the Society identified with the two recalcitrant Committeemen, H. S. Olcott and H. P. Blavatsky. It does not seem quite fair for a newborn Society to take the name used for nineteen and a half years by another body, but—

The new Society adopts the seal of the old Society, but rejects the motto! Is it possible that people so devoid of all sense of humour as to remove the motto at the present time can be the countrymen of Bret Harte?

It is not likely that the <sup>\* \* \*</sup> European Section will follow the American seceders, and proclaim—but can a non-existent body proclaim anything?—that all its members and Lodges are mere empty shades. Over here, at least, everyone understands that the Theosophical Society is and has been a voluntary body, perfectly capable of shaping its own organisation, and varying that organization from time to time as it chose. It will not make itself a laughing-stock by solemnly turning its back on itself, and proclaiming its own non-existence. Those who think they do not exist as members of any Theosophical organisation cannot, of course, assume any of the privileges of existence, as no one "can be and not be" at the same time. We who assert our own existence, will go on as members of the Theosophical Society for which Colonel Olcott has worked for nearly twenty years, and for which H. P. Blavatsky lived and died. One can imagine the astonished indignation with which the lion-

hearted old lady would have heard the astonishing proposition that her beloved Theosophical Society had no existence. But happily she has left plenty behind her to carry her Theosophical Society over into the next century, name, organisation, seal, motto, and all. For these, the Theosophical Society was born in 1875, and they are not going to start fresh in 1895.

\* \* \*

In the last and most astounding of the pseudo-messages promulgated in America, the then American Section was ordered to cut off the rest of the Theosophical Society, which was described in language more vigorous than graceful as "the diseased parts." The limb thereupon performed the unprecedented operation of cutting off the body. As in more ordinary surgical operations, however, the astral limb has remained uninjured, and it is being materialised with great rapidity, so that in a few weeks' time—perhaps ere this is in print—the Theosophical Society will again possess its four Sections, in India, Europe, Australasia and America.

\* \* \*

So the great struggle is over, and the Theosophical Society remains unbroken, intact, and once more at peace within itself. The ship has survived the fiercest storm that has as yet threatened to overwhelm it, and though some well-loved members of its crew have rowed off in a little boat of their own, the ship sails onward steadily, and the storm is hushing itself to sleep, only a few tossing wavelets representing the billows that once threatened to submerge the stately bark.

\* \* \*

Some members are inclined to break away from the Theosophical Society because they have doubts about H. P. B., or because Theosophy has been so much assailed from outside and soiled from within, that they think the name should be dropped while the teachings it covers should be promulgated. But surely the first class should remember that, however much some of us may love and honour H. P. B., there is no obligation on members of the Theosophical Society to regard her as faultless, or to regard her at all, for the matter of that. And the second ought to think whether it is the part of brave men to shrink from defending a noble name merely because it is unpopular; verily, duty calls most loudly when

difficulty is at its height. An Indian friend writes me: "Surely *we* are not going to break up the Theosophical Society and form a new organization of our own. I, for one, will work all my life in the Theosophical Society, if any of the Theosophical Society is left, and on the lines I have hitherto followed. I have never for one moment wavered in my faith in H. P. B., or in my allegiance to the Theosophical Society, and happen what may, my energies shall always be directed towards purifying and elevating this Society, and not towards any new propaganda that may weaken the Theosophical Society. I have had this feeling in me ever since I entered the Theosophical Society, without a break, and I believe it comes from a source far deeper than mere emotion."

\* \* \*

The term "alter Ego" seems to have been a favourite one with H. P. B. for those to whom she was much attached and in whom she had confidence. Thus she used it addressing Mr. W. Q. Judge, and also of Dr. Archibald Keightley, and a letter of hers to myself begins, "My dearest alter Ego." It would of course be foolish to argue that this loving name of hers implied her endorsement of the thoughts and acts of those thus designated by her, and as if to reduce any such claim to absurdity we now find a diametrical contradiction of one of her "alter Egos" by another.

\* \* \*

A persistent attempt is being made by Mr. Judge and his adherents to circulate statements which they hope will injure me under cover of the E. S. T. pledge of secrecy. One of these is the false statement that "I have evidence of my own to prove that Mrs. Besant has now turned from H. P. B. and thinks she was largely a fraud." This is being circulated by Dr. Archibald Keightley, in letters sent to members of the E. S. T. in England. Some of these, indignant at the secret circulation of so false a statement, have sent on his letters to me. I mention this publicly, in the hope of provoking the publication of the "evidence," for love and duty alike prompt me to vindicate the memory of H. P. B. whenever I know it to be attacked, and the circulation of the statement that I regard her as "a fraud," will injure her in the minds of many. Another story is so funny that it deserves publicity. In a letter from Mr. Judge, dated January 24th, 1895, there is a P.S: "As a friend

I would advise you to be careful in statements as to H. P. B.'s ring ; you do not possess it." When I read this, I prepared for the circulation of a new myth, and I have just received a letter from America in which I am told that Mr. Judge, at a meeting of his School, in January last, "made the remarkable statement that by some peculiar means he came into possession of the ring which belonged to H. P. B., and that the one you have is a substitute." The facts as to the ring are very simple. H. P. B. often told me that I was to wear it after her death, in place of the duplicate she had given me in 1889. There were but the two large rings, the one she wore and the duplicate she had made for me, and these two are distinguishable by some very slight differences, only perceptible on close examination. I was absent when H. P. B. left her body, but she told Mrs. Cooper-Oakley that the ring was for me, and after her death it was drawn from her finger and locked up till I reached home, when it was given me, and I put off the duplicate and put on hers. It has never since left me, and I wore it continuously till the summer of 1893, tied on my finger by some threads of silk, because it was too large for me ; in the summer of 1893 I bought a gold ring to fit inside it, and so obviate the necessity of tying it on. The duplicate ring she gave me I gave to Mr. Judge, after he arrived in London in 1891, and this is the one he is showing as H. P. B.'s ring. Such are the simple facts which are apparently being developed into "The myth of the Ring."

\* \* \*

One little service my friends might render me just now—the making my lectures as widely known as possible. For in one, and may be in the two or three London and suburban Lodges which are bitterly hostile to me—outside the metropolitan area no such feeling seems to exist—bills of my lectures are not given publicity. A member of the Croydon Lodge, having accidentally heard of the St. James's Hall course, wrote up for a ticket, and said no notice had been given. Bills were sent to the Lodge, but its officers belong to Mr. Judge's party. I am glad to know that this boycotting policy is not adopted by any of the Lodges that are not administered by his adherents.

\* \* \*

The Headquarters' Staff is now hard at work, preparing for the



press the third volume of *The Secret Doctrine*; the first pages will have gone to the printers ere the present number of LUCIFER is on sale. This is our answer to the attacks made on H. P. B.

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\* \* \*

Dr. Heber Newton, a famous New York divine, has made some very interesting remarks in a sermon on the "Resurrection." He argued that all living things were clothed in forms, however fine the matter of the forms might be, and that "the dead" must have bodies of some kind. Further, that these future bodies must exist in germ within the physical bodies of men: there must be, he said,

"Something which holds these bodies which we see and touch in continued identity here, notwithstanding their constant change of material. There is a constant change of material going on in the elements composing our bodies. Every seven years the material of our bodies is completely renewed, and yet there is something which holds this constant flux of matter in perpetual identity of form. That something which stamps this fluent matter with form, and so maintains its identity, must be the finer form, the vital and essential substance of our bodies. . . . This finer form of our bodies, even now and here in the flesh, holds the secret of its future marvellous powers, occasionally transfiguring the outer body from within, and lifting it above the laws which ordinarily enslave the outer body. Its powers burst forth under right conditions, and we have hints as to the nature of that body that shall be. These hints we find in the mystic experiences of men—the occult phenomena, the residuum of which are undoubtedly facts, so far as I can see, after all the allowance is made for fraud and deception. . . . At the touch of death, the outer, fleshly body falls away and the inner, spiritual body is freed for the new life. It may draw around itself from the body which it leaves, or from the spiritual elements in the encompassing ether, the elements for a new and finer material body, or in ways in which we cannot even dream of, the mystery of being 'clothed upon' may accomplish itself."

Theosophists will be interested in seeing how the speculations of Dr. Newton are leading him into touch with facts, although he evidently as yet has no precise knowledge of *post-mortem* states.

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\* \* \*

The Theosophical Publishing Society is going to try an experiment in cheap literature; my translation of the *Bhagavad Gītā* is issued as one of the Lotus Leaves Library, in morocco, calf and cloth, uniform with *The Voice of the Silence*. But a cheap edition has also been printed on inferior paper and in paper covers, at sixpence, so as to put this Eastern treasure within the reach of the



poor. It will be interesting to see how far the experiment succeeds. It is very regrettable that the beautiful edition of *Light on the Path*—prepared for this series by the Theosophical Publishing Society under the mistaken idea that they held the copyright—with the comments from LUCIFER, has been prevented from appearing by Messrs. Kegan Paul, Triebner and Company. The Theosophical Publishing Society was ready to pay a royalty to the writer, and to make any reasonable arrangement with her later publishers, but the demands of the latter were so excessive as to be prohibitory. In America the book is not copyright, and the authorisation to publish was given by the writer many years ago to a Theosophist there, so our American brethren are better off than we are here, and can procure it; but the sale there does not profit the author, whereas our edition, sold by ourselves all the world over, would have done so. So we are all the worse off, writer, publishers, and would-be readers, for the refusal to the Theosophical Publishing Society, and no one in England can legally reprint the comments in LUCIFER except the Theosophical Publishing Society, as I hold the copyright.

\* \* \*

The Lending Library which has hitherto been at 7, Duke Street is now transferred to Headquarters; books can be sent out to country readers as easily from the one place as from the other, and the pressure on the rather confined space at Duke Street, in consequence of the increasing business, makes the change a matter of great convenience. In addition to this, it will be an advantage to send out books to enquirers from Headquarters, as the sending opens up correspondence and help can thus be given in study to beginners. The terms are as before, twelve months' subscription, 10s.; six months, 6s.; three months, 3s. 6d.; the carriage of the books both ways being paid by the subscriber, who can of course call and change his book if he likes to do so.

## ORPHEUS.

### I. INTRODUCTION.

#### FOREWORD.

WHO has not heard the romantic legend of Orpheus and Eurydice? The polished verse of Virgil, in his *Georgics* (iv. 452-527), has immortalised the story, told by "Cærulean Proteus" (*ibid.*, 388). But few know the importance that mythical Orpheus plays in Grecian legends, nor the many arts and sciences attributed to him by fond posterity. Orpheus was the father of the pan-hellenic faith, the great theologer, the man who brought to Greece the sacred rites of secret worship and taught the mysteries of nature and of God. To him the Greeks confessed they owed religion, the arts, the sciences, both sacred and profane; and, therefore, in dealing with the subject I have proposed to myself in this essay, it will be necessary to treat of a theology "which was first mystically and symbolically promulgated by Orpheus, afterwards disseminated enigmatically through images by Pythagoras, and in the last place scientifically unfolded by Plato and his genuine disciples" (T. Taylor's translation of Proclus' *On the Theology of Plato*, Introd., i.); or to use the words of Proclus, the last great master of Neoplatonism, "all the theology of the Greeks comes from Orphic mystagogy," that is to say, initiation into the mysteries (Lobeck, *Aglaophamus*, p. 723). Not only did the learned of the Pagan world ascribe the sacred science to the same source, but also the instructed of the Christian fathers (*ibid.*, p. 466). It must not, however, be supposed that Orpheus was regarded as the 'inventor' of theology, but rather as the transmitter of the science of divine things to the Grecian world, or even as the reformer of an existing cult that, even in the early times before the legendary Trojan era, had already fallen into decay. The well-informed among the ancients recog-

nised a common basis in the inner rites of the then existing religions, and even the least mystical of writers admit a 'common bond of discipline,' as, for instance, Lobeck, who demonstrates that the ideas of the Egyptians, Chaldæans, Orphics and Pythagoreans were derived from a common source (*ibid.*, p. 946).

#### THE SCOPE OF THE ESSAY.

Seeing, then, that any essay on the legendary personality of Orpheus might legitimately take into its scope the whole theology and mythology of the Greeks, it is evident that the present attempt, which only aims at sketching a rough outline of the subject, will be more exercised in curtailing than in expanding the mass of heterogeneous information that could be gathered together. No human being could do full justice to the task, for even the courage of the most stout-hearted German encyclopædist would quail before the libraries of volumes dealing directly or indirectly with the general subject. Of books dealing directly with Orpheus and the Orphics, however, there is no great number, and of these the only one of my acquaintance that treats the subject with genuine sympathy is the small volume of Thomas Taylor, *The Mystical Hymns of Orpheus*.

For many quotations from classical writers I am indebted to the encyclopædic volumes of Chr. Augustus Lobeck, *Aglaophamus, sive de Theologicæ Mysticæ Græcorum Causis*, but only for the quotations, not for the opinions on them. With regard to the Mysteries themselves, I shall speak but incidentally in this essay, as that all important subject must be left for greater leisure and knowledge than are mine at present.

#### THE MATERIALS.

At the end of the essay the reader will find a Bibliography, many of the books in which I have searched through with but poor reward; there is, to my knowledge, no other bibliography on the subject, and the present attempt only mentions the most important works. Not, however, that works bearing directly on Orpheus are by any means numerous, as M. de Sales laments in the early years of the century in his *Mémoire*:

"A few texts scattered among the writers of antiquity and of the middle ages, a feeble notice of Fabricius, six pages of Memoirs

of an Academy, the *Epigones* of Eschenbach, and the *Orphicis Alpaula* of Gesner—there, in last analysis, you have all the really elementary materials on Orpheus" (*Histoire d'Homère et d'Orphée*, p. 21).

Since then, besides the work of Lobeck, but little of a satisfactory nature has been done; little on the Continent, nothing in England, as may be easily seen by referring to the best classical dictionaries and encyclopædias, the articles in which on this subject are hardly worth the paper on which they are printed.

From antiquity we have no text of a Life of Orpheus. M. de Sales says, that if we are to believe Olympiodorus, Herodotus, the father of Grecian history, wrote a Life of Orpheus, but that this work could no longer be found at the end of the Alexandrine cycle (*op. cit.*, p. 3). As his authority, he quotes Photius (*Bibliotheca*, cod., 80), but I am unable to find the passage in my copy of Photius (1653). That there were several Lives known to the ancients is not improbable, and Constantin Lascaris in the first volume of his *Marmor Taurinensis* (1743), containing a description of a marble in the Turin Museum, supposed to represent the death of Orpheus, adds the Greek text and Latin translation of a MS. which appears to be based upon these missing works. How little was known on the subject during the scholastic period may be gleaned from the fact that the huge *Thesaurus Græcarum Antiquitatum* of Gronovius (1695), consisting of no less than eighty-five volumes, contains nothing on the subject.

In spite of this, the legend of Orpheus, as stated by the writer in the *Encyclopædia Britannica* (9th ed., art. "Orpheus") persisted throughout the middle ages and was finally "transformed into the likeness of a northern fairy tale," and a rich store of materials for working out the tale may be found in the catalogue of the British Museum under "Orpheus."

"In English mediæval literature it appears in three somewhat different versions:—*Sir Orphco*, a 'Lay of Brittany' printed from the Harleian MS. in Ritson's *Ancient Metrical Romances*, vol. ii; *Orphco and Heurodis* from the Auchinleck MS. in David Laing's *Select Remains of the Ancient Popular Poetry of Scotland*; and *Kyng Orfeo* from the Ashmolean MS. in Halliwell's *Illustrations of Fairy Mythology* (Shakespeare Soc., 1842). The poems bear trace of French influence."

Surely a legend so wide-spread and so persistent must have had a vigorous life to start with, and that this was the case I hope to show in the following pages.

## II. THE ORPHIC ORIGINS.

### THE MYTHOLOGICAL ORPHEUS.

It would be too tedious to recite here the various glosses of the Orphic legend, or to enter into a critical examination of its history. On the whole the legend has been preserved with sufficient fidelity in the recitals of the poets and the works of mythographers, and the general outlines of it are sketched as follows by P. Decharme in his *Mythologie de la Grèce Antique* (pp. 616 sq.).

Orpheus was son of Œagrus, King of Thrace, and Calliope, one of the Muses. He was the first poet and first inspired singer, and his whole life is the history of the results of divine harmony. Lord of the seven-stringed lyre, all men flocked to hear him, and wild beasts lay peacefully at his feet; trees and stones were not unmoved at the music of his heavenly instrument. The denizens of the unseen world and the princes of Hades rejoiced at the tones of his harp. Companion of the Argonauts in their famous expedition, the good ship Argo glides gently over the peaceful sea at the will of his magic strains; the fearsome moving rocks of the Symplegades, that threatened Argo with destruction, were held motionless; the dragon of Colchis that watched the golden fleece was plunged in sleep profound.

His master was Apollo; Apollo taught him the lyre. Rising in the night he would climb the heights of Pangæus to be the first to greet the glorious god of day.

But great grief was in store for the singer of Apollo. His beloved wife Eurydice, while fleeing from the importunities of Aristæus, was bitten by a serpent hidden in the grass. In vain the desperate husband strove to assuage the pain of his beloved, and the hills of Thrace resounded with his tuneful plaints. . . Eurydice is dead. . . In mad distraction he determines to follow her even to Hades, and there so charms the king of death that Eurydice is permitted to return to earth once more—but on one condition—Orpheus must not look back. And now they had almost recrossed the bounds



of death, when at the very last step, so great is his anxiety to see whether his dear wife is still behind him, that he turns to gaze, and Eurydice is instantly reft from his sight (Virgil, *Geor.*, iv. 499) :

*"ex oculis subito ceu fumus in auras  
commixtus tenues, fugit diversa ;"*

"quick from his eyes she fled in every way, like smoke in gentle zephyr disappearing."

The death of Orpheus is variously recounted. Either he died of grief for the second loss of Eurydice, or was killed by the infuriated Bacchanals, or consumed by the lightning of Zeus for revealing the sacred mysteries to mortals. After his death the Muses collected his torn members and buried them. His head and lyre were carried by the waves to Lesbos.

#### ORPHEUS, A GENERIC NAME.

Such is the bare outline of the romantic Orphic Legend. That Orpheus ever existed as one particular person is highly improbable ; that Orpheus was the living symbol that marked the birth of theology and science and art in Greece, is in keeping with the general method of mythology, and relieves us from the many absurd hypotheses that historians have devised to reconcile the irreconcilable.

Orpheus was to the Greeks what Veda Vyâsa was to the Hindus, Enoch to the Ethiopians, and Hermes to the Egyptians. He was the great compiler of sacred scriptures ; he invented nothing, he handed on. Orpheus, Veda Vyâsa, Enoch, Hermes and others, are generic names. Veda Vyâsa means the 'Veda-arranger.' It is said that the hieroglyphical treatise on the famous Columns of Hermes or Seth, which Josephus affirms were still existing in his time (*De Mirville, Pneumatologic*, iii. 70), was the source of the sacred science of ancient Khem, and that Orpheus, Hesiod, Pythagoras and Plato took therefrom the elements of their theology. There was a number of Hermes, the greatest being called Trismegistus, the "thrice greatest," because he spoke of the "three greatest" powers that "veiled the one Divinity" (*Chron. Alexand.*, p. 47). We also learn from the MS. of Lascaris (*Mar. Taurin.*, "Prolegg. in Orph.", p. 98) that there were no less than six Orpheis known to antiquity.

Ficinus (*De Immort. Anim.*, XVII. i. 386) traces what the Hindus call the Guru-paramparâ chain, or succession of teachers, as follows :

“ In things pertaining to theology there were in former times six great teachers expounding similar doctrines. The first was Zoroaster, the chief of the Magi ; the second Hermes Trismegistus, the head of the Egyptian priesthood ; Orpheus succeeded Hermes ; Aglaophamus was initiated into the sacred mysteries of Orpheus ; Pythagoras was initiated into theology by Aglaophamus ; and Plato by Pythagoras. Plato summed up the whole of their wisdom in his Letters.”

#### THE DERIVATION OF THE NAME.

Although Orpheus is commonly reported to have been a Thracian, there is no certainty in the matter, and this uncertainty has given licence to the most fantastic derivations of his name, put forward by experienced and amateur philologers to bolster up their own pet themes. The name Orpheus is derived from the Egyptian, Hebrew, Phœnician, Assyrian, Arabic, Persian or Sanskrit, according to the taste or inventive faculty of the philological apologist. Professor Max Müller, in order to support the solar myth theory, derives the name from ‘Ribhu’ or ‘Arbhu,’ of the *Rig Veda*, an epithet of Indra ; Indra being said to be one of the names of the Sun (cf. *Comparative Mythology*). The name is also traced to the Alp or Elf of Teutonic folk-lore. Larcher says that Orpheus was an Egyptian ; *or* or *oros* standing for Horus, and *phc* or *pho* in Coptic signifying ‘to engender,’ (*Trad. d’Hérod.*, ii. 266. n.). And no doubt there will be writers who will ‘prove’ that the name Orpheus is from radicals in Chinese, Esquimaux, Maya, or even Volapük ! There is very little that cannot be proved or disproved by such philology.

#### THE ORPHIC DIALECT.

It is, however, interesting to note that the original Hymns were written in a very ancient dialect. Clavier supposes that it was only after the Homeric poets had accustomed Grecian ears to a smoother tongue that the original dialect of these sacred Hymns was altered (*Hist. des Premiers Temps de la Grèce*, i. 85 ; quoted by Rolle,

*Recherches sur le Culte de Bacchus*, iii. 21). Jamblichus says that the Hymns were originally written in the Doric dialect (*De Vitâ Pythag.*, xxxiv.), but Diodorus Siculus (iii. 66) simply uses the word 'archaic' (ἀρχαϊκῶς τῇ τε διαλέκτῳ καὶ τοῖς γράμμασι χρησάμενος). What the particular dialect was, it is difficult to say; the learned among the ancients who busied themselves about such matters, said that the names of the gods and the most sacred things were from the 'language of the gods' (cf. Proclus, *Com. in Polit.*, p. 397; *Com. in Crat.*, p. 38; *Com. in Tim.*, ii. 84; also Gregory Naz., *Or.*, iii. 99, and Maximus Tyrius, vi. 86). This is most clearly set forth by Jamblichus (*De Mysteriis*, vii. 4):

"For it was the gods who taught the sacred nations . . . the whole of their sacred dialect. They who learned the first names concerning the gods, mingled them with their own tongue. . . . and handed them down to us."

#### PELASGIC, ETRURIAN, OR ÆOLIAN.

Thomas Taylor (*The Mystical Hymns of Orpheus*, p. xli) asserts that the letters referred to in the words of Diodorus Siculus, which I have quoted above, were Pelasgic, and adds in a note, "these letters are the old Etrurian or Eolian, and are perhaps more ancient than the Cadmian or Ionic." The interesting point is that this agrees with the conclusions of a number of writers, among others J. F. Gail (*Recherches sur la Nature du Culte de Bacchus en Grèce*, p. 3), that the poems of Orpheus date back to Pelasgic Greece, to the days of legend, to pre-historic times. Taylor speaks of these letters being Etrurian; if that be so, they may have belonged to the alphabet of that great nation which came from the West, beyond the Pillars of Hercules, and subdued "Africa within the Straits as far as Egypt, and Europe as far as Tyrrhenia (Etruria)," as Plato tells us in the *Critias* (sec. iii). This nation came from the Atlantic Ocean, from an archipelago consisting of an "island larger than Africa and Asia put together" and "many other smaller ones." The Africa and Asia of Solon's time were not of the present dimensions, but consisted of Africa as known to the Egyptians and our present Asia Minor—a sufficiently large territory, however, even at that.

What the language of 'Orpheus' was I must, therefore, leave to more capable philologists than myself.

#### THE 'FABLE' OF THE ÆOLIANS.

Taylor, however, says that the Pelasgic letters were "the old Etrurian *or* Eolian," but whether he connects the old Etruscans with the Æolians, or simply puts an alternative, is not clear. In either case it is interesting to refer to the suggestion put forward in the series of articles in the old numbers of *The Theosophist*, entitled "Some Enquiries suggested by 'Esoteric Buddhism'" (see *Five Years of Theosophy*, pp. 209 *sq.*). These articles speak of the "old" Greeks and Romans as being "remnants of the Atlanteans," and defines the attribute "old" as referring to "the eponymous ancestors (as they are called by Europeans) of the Æolians, Dorians and Ionians." Now this Atlantis of Plato, that may for convenience be called Poseidonis, was submerged some 13,000 years ago, according to the priests of Saïs, but "a number of small islands scattered around Poseidonis had been vacated, in consequence of earthquakes, long before the final catastrophe. . . . Tradition says that one of the small tribes (the Æolians) who had become islanders after emigrating from far northern countries, had to leave their home again for fear of a deluge. . . . Frightened by the frequent earthquakes and the visible approach of the cataclysm, this tribe is said to have filled a flotilla of *arks*, to have sailed from beyond the Pillars of Hercules, and, sailing along the coasts, after several years of travel, to have landed on the shores of the Ægean Sea in the land of Pyrrha (now Thessaly), to which they gave the name of Æolia. . . . All along the coasts of Spain, France, and Italy the Æolians often halted, and the memory of their 'magical feats' still survives among the descendants of the old Massilians, of the tribes of the later Carthago Nova, and the seaports of Etruria and Syracuse." The writer then goes on to enquire what was the language of the Atlantean Æolians (p. 212), and finally speaks of it as a "sacred hieratic or sacerdotal language" (p. 214).

#### THE RECEDING DATE OF ORPHEUS.

This fabled immigration of the Æolians fits in well with the Orphic Argonautica and opens up a most fruitful field of enquiry

in the pre-historic Hellenic period. Moreover, it pushes back the date of Orpheus and his times many cycles of years and widens out the scope of Pelasgic speculations. Who were these Pelasgians who are said to be the 'autochthones,' when the legendary Inachus, Cecrops, Cadmus, Danaus and Deucalion, are fabled to have led their colonies from Phœnicia and elsewhere into the land of Hellas? If we are to believe Plato, these Pelasgi were the degenerate descendants of a great race that once had its capital in Attica, and was the successful opponent of the Atlantic empire in its palmy days. Of these men, he says (*Critias*, sec. iv), "the names are preserved; though their deeds have become extinct through the death of those that handed them down and the lapse of time." For "the race that survived were a set of unlettered mountaineers, who had heard the *names* only of the (once) ruling people of the land, but very little of their deeds." These names they gave to their children and so handed them down.

#### CASTE IN THE 'DAYS OF ORPHEUS.'

At the time of the Great War women had equal rights with men (*Critias*, *loc. cit.*).

"The figure and image of the goddess [Athenē] shows that at that time both men and women entered in common on the pursuits of war; . . . a proof that all animals that consort together, females as well as males, have a natural ability to pursue in common every suitable virtue."

This once great nation was divided into castes, or tribes (*ἔθνη*), *viz.*, those "engaged in crafts and culture of the soil" (Vaishyas), and the "warrior" caste (*τὸ μάχιμον*), which received nothing from the rest of the citizens but a sufficiency of food and requisites for training. These (Kshatriyas) were set apart by "divine men" (*ἱπ' ἀνδρῶν θείων*) who were the real rulers. In other words the government was that of an adept priesthood (the true Brāhmans).

What was the language of these "divine men"? Who can say? But I fear that I have wandered far in pursuing this interesting clue, and will conclude the present part of my subject by endorsing the words of Münter (*Comment. . Antiq.*, p. 42): "it is evident that the language of the gods, according to the view of the ancients, was the



archaic speech of living men." And Arnobius (*Contra Gentes*, iv. 29) tells us that the "gods were once men" (*deos homines fuisse*). And for some similar reason it is that the Hindus call the character in which their ancient sacred books are written, the Deva-nâgarî or "alphabet of the gods."

#### THE BEGINNINGS OF ORPHIC HISTORY.

From the above it may be easily seen that it is hopeless, in the present state of our information, to attempt to treat the legend of Orpheus from a historical point of view, in the ordinary acceptation of the term. We only approach the historical period when we descend to the times of Homer, though indeed even then we have not entirely reached it. The Stemma, or line of descent, of the Gens Orphica, places ten generations of poets, or schools of poets, between Orpheus and Homer, as may be seen from Charax (apud Sud., *sub voc.*, "Homerus") and Proclus (*Vit. Hom.*, in *Bib. Vct. Lit. et Art.*, i. 8).

#### HOMER AND HESIOD.

Homer, or the Homeric School, however, does not mention Orpheus by name, but Clemens Alexandrinus (*Strom.*, vi. 738) affirms that he took many things from Orpheus, and Taylor, translating from the Scholia of Proclus on the *Cratylus* of Plato, shows how and why Homer does not venture on the loftier flight of Orpheus, and so also with regard to Hesiod (*Myst. Hymns of Orpheus*, pp. 184, 185). From all of which we gather that the original poems of Orpheus are lost in the night of time.

We are further informed that the substance of these poems was preserved by various translations into the then vernacular; that there were various collections and recensions of them made by various poets, philosophers, and schools.

#### PHERECYDES.

The first to undertake the task was Pherecydes (*Suidas, sub voc.*). Pherecydes is said to have been the master of Pythagoras, and to have obtained his knowledge from the secret books of the Phœnicians (*Smith's Dict. of Gr. and Rom. Biog. and Mythol., sub voc.*). He is further stated to have been the pupil of the Chaldeans and Egyptians

(Joseph., *c. Apion.*, p. 1034, e.; Cedrenus, i. 94, b.; Theodorus Melitenista, *Proem. in Astron.*, c. 12). The most important subject he treated of, was the doctrine of metempsychosis and the immortality of the soul (Suidas, and Cicero, *Tusc.*, i. 16), and this he set forth in his great prose work *Theologia*, generally known as the "Seven Adyta" (Ἑπτάμυχος). He is said to have been the first who used prose for such a subject. From all of which it appears that Pherecydes, by his training and knowledge, was a very fit person to undertake so important a task, and it is further an additional proof of the mystical nature of the Orphic Scriptures.

#### ONOMACRITUS.

Onomacritus is the next known editor of Orpheus in antiquity. His date is given generally as B.C. 520-485, but if we are to believe Clemens Alexandrinus (*Strom.*, i. 332) and Tatian (*Adv. Græc.*, 62), he must be put back as far as B.C. 580. It would be too tedious to recount here the long controversy as to the precise relation of Onomacritus to the Orphic writings. Some have even gone so far as to say that he 'invented' them. We learn, however, that Onomacritus was rather a priest than a poet, who collected all the ancient writings he could in support of the mystic theology of the Greeks. Hence he has always been looked upon as one of the chief leaders of the Orphic theology and the Orphic societies (Smith, *op. cit.*, *sub voc.*). Onomacritus is said to have been instructed by the priests of Delphi (Müller, *Prolegg. Mythol.*, p. 309), and Pausanias (viii. 37) states that he was the 'founder' of Dionysian rites. But there is nothing very certain in all this, and the controversy can be infinitely prolonged. Other editors are mentioned, such as Brontius, Cercops, Zopyrus, Prodicus, Theognetus, and Persinus (Lobeck, *op. cit.*, 347 and 350), but of these nothing of importance is known.

#### THE PYTHAGOREANS AND NEOPYTHAGOREANS.

M. Fréret (*Mém. de l'Acad.*, xxiii. 261) states that after the dispersal of the Pythagorean School in Magna Græcia, at the end of the sixth century B.C., the surviving disciples attached themselves to the Orphic Communities. The School of Pythagoras had become suspected by the civil power, and those members who survived the persecution, following as they did a peculiar discipline and a life apart

from men, could only find refuge among the adherents of a cult with an inner doctrine, and this they found in the so-called Bacchic Communities. There they could follow out that life of self-discipline and abnegation which Plato calls the 'Orphic Life.' This for a time vitalized the sacred tradition, which was gradually growing fainter and fainter, and in the days of Plato (*De Legg.* ii) fell into much disrepute. Then it was that Plato *intellectualized* it as being the only way to preserve it from further profanation. Thus it is that Plato in Greece did for the theology of Orpheus what Shankarâchârya in India did for the theosophy of the Upanishads. So it continued until the days when the spiritual forces were seething in the chaldron of the first centuries of the Christian era.

#### THE NEOPLATONISTS.

For it is to the Neoplatonists of these centuries that we owe most of our information as to the inner meanings of the Orphic theology; and, indeed, scepticism enthroned in high places dismisses the whole matter blandly by informing us that this School of Later Platonists not only wrote the interpretation of the Theology, but the original poems themselves! We respectfully bow before the brilliancy of scepticism's imagination, but even were we dazzled by it, would have to admit that the successors of Plotinus were, even so, very wonderful people.

Suidas tells us that about the end of the first century A.D., Charax, priest of Pergamus, wrote a "Synthesis of the Logia of Orpheus, Pythagoras, and Plato" (συνφωνία Ὀρφέως, Πυθαγόρου καὶ Πλάτωνος περὶ τὰ λόγια), also that Damascius, the Syrian, the last of the Neoplatonists, who lived at the end of the fifth and the beginning of the sixth century, wrote on the same subject.

Marinus (*Vit. Proc.*, xx) also tells us that the Lycian Proclus, surnamed the Platonic Successor (Διάδοχος Πλατωνικός), who was born A.D. 412, so loved these hymns that he had them recited to him in his dying moments. Proclus' master, Syrianus, also, as Suidas relates, composed a "Synthesis of Orpheus, Pythagoras, and Plato." Both master and pupil wrote "Commentaries on the Orphic Theology," and Syrianus also wrote "Readings in Orpheus" (Ὀρφικὰὶ Συναρτίαι), but not one of these valuable works, unfortunately, has come down to us (*cf.* Bode, *Orpheus Poetarum Græcorum Antiquis-*

*simus*, p. 38; Proclus in *Plat. Tim.* 2, Fabric. i. 142; Eschenbach, *Epig.* præf. Ouwaroff, *De Myst. Eleus.*, p. 57).

Hierocles, the Alexandrian, who also lived about the middle of the fifth century, wrote a Synthesis of the Logia (Photius, *Bibl.*, cccxiv.).

Asclepiades Mendes, an Egyptian theologist, attempted the same task in a work called "Synthesis of all Theologies" (τῶν θεολογιῶν ἀπασθὼν ἡ συμφωνία, Suidas, *sub τῷ* "Heraïscus"; generally known as τὰ θεολογούμενα, cf. Suetonius in Aug. c. 94).

Such synthetic treatises were numerous enough in those days, but all have been lost. The efforts to restore the universal traditional wisdom (Pammythosophia) failed, and the work that had been done was destroyed and burned, not without the accompaniment of much cursing. Thus it is that we read the record of the work of some now unknown theosophist Aristocrites, preserved in the following anathema: "I anathematize also the book of Aristocrites, which he calls *Theosophy*, in which he attempts to show that Judaism and Hellenism, and Christianity and Manichæism are one and the same doctrine" (from the "Cursing of the Manichæans," Cotlerius ad *Clement. Recog.*, iv. 544).

Photius also (*Bibl.*, clxx) tells us of an anonymous Constantinopolitan of the seventh century, who made a synthesis of the theosophical teachings of the Greeks, Persians, Thracians, Egyptians, Babylonians, Chaldeans, and Romans, and endeavoured to show their agreement with Christianity; at which Lobeck (*op. cit.*, p. 346) can do no better than sneer.

#### GENERAL CONCLUSION.

We, therefore, conclude that Orpheus is not a 'historical' personage in the accepted sense of the term; that the tracing of the origins of the Orphic writings, though opening up many interesting questions, is a matter of great difficulty; that, in spite of this, the persistent tradition of the mythical founder of Grecian theology, and the great honour in which Orpheus was held by so many generations and by the highest intellects of antiquity, are all-sufficient proofs that that theology came from a venerable and archaic source; that this source is such as a student of comparative religion and theosophy would naturally expect; and that, therefore, the opinion of

Aristotle that "Orpheus never existed" does not come to us as a shock, but rather as a confirmation of the truth of our contention from the point of view of a careful and critical intellect. We admit the truth of Aristotle's opinion as stated by Cicero (*De Nat. Deorum*, i. 38), though this sentence cannot be traced in the known texts of the famous Stageirite, but limit the phrase "*Orpheum poetam docet Aristoteles nunquam fuisse*" to the sense of a historically known poet, such as, for instance, Pindar. In brief, the Orphic Origins are lost in the night of Time.

G. R. S. MEAD.

(*To be continued.*)

IN every age of the world's history man has stood between two impulses—one, which carried him outward by way of the senses, and sought in the external world the realisation of a material ideal; the other, which drew him inwards by way of the mind, and sought to discover in the deepest recesses of his own being the realisation of a spiritual ideal. The first too often landed him in the mire of sensual luxury; the other too often carried him into the fogs of blinding superstition. At the end of the nineteenth century, man stands at this ever-recurring point of choice, and the nations jostle each other in the pursuit of material wealth. But there stands as ever, waiting till they turn to her, the radiant figure of "The Divine Wisdom," bearing in her hands knowledge as the basis of religion, truth that may be verified as to the unseen. Of old in India she was named Brahma Vidyâ, in Greece Theosophy; she unites in herself Religion, Philosophy, Science, and the nation that shall choose her will live.



## THE PURPOSE OF THE THEOSOPHICAL SOCIETY.

IN the world outside our Society, and even within its ranks, one not infrequently encounters the feeling, either tacit or outspoken, that the concrete actuality of the Theosophical Society, as it is exemplified in the literature associated with its name, in the words, the life, and the work of its most prominent and influential members, in the studies, the attitude, the work of its various branches, in short, in the whole character which the Theosophical Society presents to an observer, is radically inconsistent with its profession of having no creed, of not being a sect or religious body of any kind, of recognising no "authority," of imposing no beliefs, not even in Re-incarnation, or Karma, or the existence of the Masters. This feeling seems to me not altogether groundless, for it has its root in the fact, which we must all admit, that there is probably not a single one of those actively interested in the Theosophical Society whose whole thought is not profoundly coloured by the principles of the Esoteric Philosophy, whose chief aim is not the making more widely known of its teachings. And again, it is equally obvious that in practice the Theosophical Society would have little *raison d'être* and less vitality, if severed from the teaching of H. P. B., and those who have worked upon the lines she opened up to us. And yet we repudiate, and keep on repudiating all "authority"—whether of persons or books! Then, too, there is no shutting one's eyes to the religious element in much of the work of the Theosophical Society, nor to the fact that most of our members and all our active workers hold very definite beliefs which are undeniably of a religious character. Yet we claim not to be a sect, we insist that the Theosophical Society is not a religious organisation! We claim to have no creed or dogma, yet practically nearly every real worker in the Theosophical Society would admit that, to himself at least, his

whole life and work would be meaningless and dead, were not the existence of the Masters of Wisdom an actual fact.

So strongly have these seeming inconsistencies been felt at times, that more than one earnest member has suggested the remodelling of the present basis of the Theosophical Society, so as to bring it into accordance with the concrete reality of the organisation. But all such suggestions have been uniformly rejected, as it would seem chiefly from a sort of instinct, since those most active in discountenancing these attempts, have been precisely those to whom the above remarks apply with most force. In the following pages an attempt will be made to give articulate expression to this instinct, to show that it springs from an obscure sense of what may be termed the real purpose of the Theosophical Society, and so to help our members to see and understand more clearly what in reality it is which we are striving to accomplish by our work for Theosophy and for the Theosophical Society.

In speeches, in lectures, in pamphlets dealing with the Theosophical Society and its work, as well as in the text of our constitution, it is our first object, Universal Brotherhood, which is most emphasized and insisted upon. So much so, that many a sneer is cast upon us from the public when differences arise in our body, and conflicts spring up in our ranks. Some even of our members feel these sneers to be merited, and think these differences and conflicts are inconsistent with the very nature and purpose of the Theosophical Society. But is this really so? I think not, holding rather that these things are inseparable from the real purpose of our Society, and that their occurrence is only evidence that the Society is fulfilling that purpose, while their absence would demonstrate its complete failure in that essential respect. For what is the first object of the Theosophical Society declared to be? To *be* a Universal Brotherhood? No. To form a Universal Brotherhood, then? No again. It is to form *a nucleus* of such a Brotherhood. Now, what does this mean; and first, what does the term "Universal Brotherhood" itself imply? Surely not a mere body of people calling themselves Brothers, with all the latent and overt divergencies pointed to by the words, "race, caste, sex, colour or creed," merely slurred over and not eradicated? Surely not a mere sentimental association of people who lazily shut their eyes to questions

of moral right and wrong, and prefer to be blandly oblivious of the difference between truth and falsehood? For reality and unity are one with Truth, and the word "Universal" means that the Brotherhood so characterised is that of the Universal, namely, Spirit which is Reality and Truth. And indeed a moment's thought will show us that it is only in the realised spiritual life that these oppositions and divergencies of caste, colour, race, etc., which make Brotherhood a bye-word in our present age, can really be merged and disappear. Hence the Brotherhood, a *nucleus* whereof it is our first object to form, is, and can be, only the Brotherhood of the realised life of the Spirit; in other words, the Great Lodge itself, for only within it can true Universal Brotherhood exist, or be found.

That this is what the Universal Brotherhood spoken of in our first object *really* means, and that what is said above is no mere after-thought or subterfuge resorted to in an effort to escape from the inconsistencies of our actual position, may, I think, be seen from the following considerations.

First, the Theosophical Society, is not, and cannot be, itself the Universal Brotherhood in question, as is obvious from the simple fact that the Theosophical Society is a finite organisation, requiring definite conditions and steps for entrance into its membership; while the very fact of its making a difference between members and non-members would render any claim to *be* a "Universal Brotherhood" a foolish and obvious absurdity.

Nor, even if the Theosophical Society embraced in its membership every living human being, would it *be* that Universal Brotherhood; for unless human nature were changed utterly, and the personalities of men had been completely dissolved, the same strifes, bitterness, and hatreds, would still exist as now, and we should only have substituted the empty name "Universal Brotherhood," for our present word "Humanity."

True it is that unity *is* the central, underlying fact in nature, and that every phase and form of life *is* indissolubly bound together by organic ties which can never be broken. But though this is the fact, yet we do not—any of us—actually realise it in our present consciousness, and unless Universal Brotherhood is to mean no more than an empty truism, the use of that term must imply the actual, fully conscious realisation of the fact.

Thus while Theosophy proclaims this unity, the first object of the Theosophical Society is to form a nucleus of people who actually and conscientiously *realise* that unity—in other words, to lead them onwards and upwards, till they are ready and fit to become part of the Great Lodge of the Masters, in which that unity is manifested and actualised.

This was clearly and unmistakably indicated in the original constitution of the Theosophical Society, according to which the Society comprised Three Sections. The First Section was formed by the “Brothers,” that is, by the Great Lodge itself, and Their actual accepted Disciples who had completed the preliminary Path of Purification; the Second Section embraced those members of the Society who had definitely entered upon this preliminary Path of Purification; while the Third contained the general body of members who were still in the stage of preliminary intellectual study. Our present-day Theosophical Society, officially speaking, is really the Third of the above Sections, the two higher ones having long ceased to be officially recognised in our Rules, although they have always continued to exist as part and parcel of our body. Thus when H. P. B. formed the “Esoteric Section” some years ago, she was simply reviving and re-organising what already existed, and had formed part of the Theosophical Society from the very outset. She changed the name of the Esoteric Section to that of the Eastern School in January, 1891, and that body is in full work at the present time.

This, it seems to me, brings us at once to that central point of view from which the real meaning and purpose of the Theosophical Society can be clearly seen, and, so seen, the entire history and development of the Society becomes intelligible, while the apparent inconsistencies and contradictions between theory and practice which we have noticed, at once fall into their natural place and become coherent parts of a living organic conception.

Viewed thus, the purpose of the Theosophical Society as indicated by its first object, may be described as the re-opening of the ancient road, which, through the Lesser Mysteries of Purification, led men by a defined and well-marked Path to the Gate of the Greater Mysteries, through whose portal admittance could be gained to the Masters' Lodge, where truly Universal Brotherhood becomes



realised. Indeed in the early days of our Society, Those whom now we speak of as Masters or Mahâtmâs, were known only as the "Brothers," a title which has always seemed to me most nobly descriptive of the position in Nature which They occupy.

Since the destruction of the last seat of the Mysteries at Arles in about A.D. 400, the very existence of the great spiritual Brotherhood to which the Masters belong had been completely forgotten in the Western world, and the road leading to it, aye, even the preliminary Path preceding the Greater Mysteries, had practically been lost sight of. It had disappeared indeed entirely from view as a definite Path; its finger-posts had been broken down; no map of it remained; no trustworthy description in plain language of its dangers and obstacles, its halting places and stages, was anywhere accessible. Thus the general world of men and women had become practically severed and cut off from the gates of life by a trackless desert, rife with subtle and unknown dangers, across which no foot-marks of those who had gone before remained to point the way, so that the weary pilgrim of life found himself astray therein, with neither guide nor map to direct his steps.

Across this desert leads the Path of Preparation, for it is the region of man's subtle personality, the subjugation and purification of which must precede the entry upon the further Path which leads to the Divine. This is the world of subtle desire, of egotism, vanity, spiritual pride, ambition, love of power, of sensation, of possession—the world of subtle selfishness in its most alluring and insidious forms. Therefore is it so hard to traverse, therefore does ordinary humanity spend æons of time, and shed oceans of bitter tears in its slow, normal, upward evolution through it. Here have failed and sunk to ruin the mighty civilizations of the past; here wanders, ever restless and unsatisfied, the Soul whose aspirations have awakened, goaded by the unquenchable longing for union with the Divine. But with the final destruction of the Mysteries, those who had passed beyond this desert and knew its dangers, who were familiar with the road, and could guide the eager Soul through its illusions and pitfalls, had ceased to be in organized, *physical* contact with the mass of Western mankind. They had withdrawn into the inner sanctuary, whence they could indeed guide those Souls of



men whose growth made it possible, but whence, save here and there, now and again, by the lips of Their Messengers, They could not speak directly to the waking mind of men, could not give to the individual in his waking life that immediate guidance and help which, through these disciples of the Great Lodge, had been given while yet the sacred Institution of the Mysteries was honoured and upheld among men. For in the "Lesser Mysteries" any aspiring Soul might find the well marked road, with finger-posts and helpful guides to point his way onward in the arduous task of purifying, subjugating, and finally dissolving the personality. And this in the physical waking life, accessible at hand. But with the disappearance of the Mysteries from the outer world this ceased, and soon even the memory of the road was almost lost.

So it continued in spite of the efforts of the Messengers from about 400 A.D. till our Theosophical Society was founded in 1875. Then began a renewed effort to reconstruct the old road, to re-establish the old sign-posts, to again open a door for all who earnestly desired to enter, through which they could come in waking life into contact with organised and systematic guidance, finding at hand companions, guides and a map of the road before them.

The purpose of the Theosophical Society was thus from the outset to rebuild this ancient road of the Lesser Mysteries and—if it succeeds—it will have embodied in itself a well-marked road, trusty guides, a clear map which will render it far, far easier for aspiring Souls in generations to come to tread the Path of Purification and traverse the desert of Desire in safety, than has been the case for many a century past.

Now such a road must be built with the lives of its makers; its stones are the hearts of those who have trodden it; its finger-posts are their failures and errors; its pitfalls are shown by the traces of those who have fallen into them. Such is the Law; for the full price must be paid for all we take from Nature, and they who would help others must do so by their own pain.

Therefore did H.P.B., our Architect, the Messenger of the Great Lodge, suffer as few can suffer, and in very deed built up the Society with her own life-blood. And so, too, though in lesser measure, others who have striven to travel by the road she showed;

each building a little, each making plainer the path, or maybe leaving a warning, won from his own experience, of some danger on the way.

In building then a Society, whose purpose it was to form this road, what, let us ask, were the basic conditions which its designer had to comply with?

First the basis of the Society must point the goal to be aimed at. Hence our first object, "to form a nucleus of Universal Brotherhood," etc.

Then he who treads this Path must learn to love Truth above all—living Truth, seen and realised by each for himself in his own heart. Hence our motto; hence, too, the fact that our Society *can* have no "creed," no "dogma," no set of beliefs without frustrating its very purpose. For the essence of a creed or a dogma is that it is imposed on the individual *from without*; it is not that actual, living truth which he feels and recognises as immediately true in his own heart. Thus any set of beliefs, any creeds or dogmas, however true to fact and nature in themselves, when imposed on the Soul from outside are to it of necessity a cramping limitation, an artificial restriction upon its own essential life, which lies in the living individual recognition of truth by itself. So that all such beliefs thrust on it from without are dead to the Soul which does not yet see them as truth for itself. Therefore, they distort, check, and may even prevent its growth—at the least they tend to weaken its grasp on truth by making it pretend to accept as true that which its own vision has not recognised, its own nature has not yet *felt* to be truth.

Hence, in our Society, while we strive to explain, to make clear, to prove to the reason the various teachings of the Esoteric Philosophy, yet we impose them on none. No acceptance of them is asked of any; we put them forward, if perchance some Soul may for itself see in them the light of truth making the mysterious depths of life luminous to its vision. But each must see for himself, each Soul and heart must for itself perceive just so much of the truth which for us lies in these teachings as its own nature enables it to do. For perfect freedom is essential if the Soul shall grow, and the knowledge or perception which springs not from within is sure to fail when the need is greatest.

Again, to traverse safely the illusions of Desire, each must know

and see and assimilate *for himself*, must be his own judge in morals as well as intellect, for he must learn to perceive ever the real essence of all that he encounters by the way, if he would safely reach the end of this Path. Hence our Society can recognise no "authority" of book or person entitled to overbear the inner voice of the heart. Hence, too, no belief in "Masters" can be imposed or required of its members, while yet their existence is implied in the very purpose of the Society.

And so with other points. The purpose of the Society, as thus viewed, involves implicitly the Esoteric Philosophy and all that that implies; yet it equally demands perfect freedom of thought for each and an utter absence of dogma, creed or authority. So, to me at least, are made intelligible those apparent inconsistencies and contradictions adverted to at the beginning of this article. Seen in this light, they cease to be contradictions or inconsistencies, and appear in their true nature as the necessary outcome of the essential purpose of our organisation.

This Path of Purification, of which our Theosophical Society purposes to be the embodiment, leads through subjugation and purification to the ultimate dissolution of the personality by the breaking up and transmutation of the lower nature. Such a process must clearly involve much of struggle and many a failure ere its aim can be accomplished. Just as in a fiery seething crucible wherein the nobler metals are being freed from the impurities which cling to them, the dross and scum gather on the surface to be ultimately thrown aside; so, too, it must needs be with Souls striving to tread this path. And our Society, just in so far as it succeeds in embodying the Lesser Mysteries of Purification, must exhibit in its history similar effects. We must expect to see in it all the turmoil, the seething, the fiery sparks, the sudden outbursts of flame, the dross accumulating on the surface, the throwing outwards of all that belongs to the baser and lower nature in its members. And many will fail altogether, falling victims to their personalities, unable to conquer, unable to pass onwards; most indeed will stumble and fall again and again, for few, very few are they who accomplish this Path in any one life, and many a half-learned lesson of bygone attempts has to be gone through again in this life until its teaching is at last fully assimilated.

Now one of the most striking features in our history is the constant succession of dissensions, quarrels, troubles, failures, disputes of every sort and kind, which have marked in one unbroken succession every phase of our movement, from its birth in 1875 down to the present day. The Society seems a veritable kaleidoscope, so constantly changing has been its appearance, so few among its members have kept their places in its ranks. And yet its work has gone on ever increasing and spreading. Thus we can see that all these changes and upheavals are signs not of death or failure, but that the Theosophical Society is actually, though slowly of course, fulfilling the purpose of its being, and stone by stone building up an edifice in which can again be enshrined the holy institution of the Mysteries. For each one who takes a step onward on this Path builds himself into the road, with each forward step the new and freshly built structure is consolidated and strengthened with these living stones, while still farther ahead labours the scanty band of pioneers, in whose thin ranks ever new gaps appear as one after another faints or falls in his task. But the work itself grows ever, clearer and plainer becomes the road, more numerous the finger-posts, better marked and stronger the warnings of pitfall or danger in the way, more numerous those who tread it, wiser and more experienced the guides who lead them along it.

But again for this the price must be paid, and the years that lie behind us since in 1875 H. P. B. laid our foundation stone, bear witness how heavy it has been. This price has been ridicule, sorrow and suffering, has been incessant storms and struggles, failures, betrayals, mistakes without end, through which we have learned to know this road we are building, and have thus, as it were, embodied it in the living framework of the Theosophical Society. For only as by trial and error, by effort and by pain, we ourselves have broken up our personalities, treading this Path with slow and tottering steps; only as thus we have learned to discriminate the real and true amid the glamour of the false and transitory, only as we have learned endurance, gained confidence born of our own self-knowledge and experience, acquired the fearless courage which springs up when self is renounced, achieved the inner severity of the balanced life, and learned the supreme lesson of devotion—only as we ourselves have thus grown into this Path, only so has our

Society fulfilled its true purpose, and by slow degrees come to embody at least the first and early steps along that Path of Purification which in the Lesser Mysteries once led from the life of desire to the life of service, to the open Portal of that diviner life in whose perfect compassion alone can the Universal Brotherhood of all that lives find its consummated realisation.

BERTRAM KEIGHTLEY.



### AN ARIAN MARTYR.

For thine own words, O Christ, I die :  
 " Greater my Father is than I."  
 On bitter writs of sword and flame,  
 Of wrath and hate, men forge thy name—  
                     Yet I worship Thee ;  
 And God through thee ; for though He slay,  
 The way of death is but the way  
 Of life ; as Thou Thyself didst tell,  
 And on the cross make visible  
                     To mankind and me.

The sea of dark and blinding woe  
 That human hearts are whelmed below,  
 The guilt that sinks them to the clod—  
 These are the winepress of our God,  
                     That He treads for wine ;  
 The world His vineyard is indeed,  
 The lives of men the grapes that bleed ;  
 Crushed, bruised and broken, they afford  
 The purple vintage of the Lord,  
                     And a draught divine.

When all creation felt the smart,  
 Was there no pain at God's great heart ?  
 Aye, God hath suffered every way—  
 He is the sculptor and the clay  
                     And the stone He cleft.



He only hath the right to give  
 Fortune 'neath which man cannot live;  
 It is Himself that bears the blow,  
 It is Himself in the world's woe,  
     That is God-bereft.

Truly ye know not what ye do  
 Who teach, He bids men travel through  
 The desert, in the burning drought,  
 To work some subtle contrast out,  
     In eternal calm,  
 'Twixt waste and meadow. 'Tis His life  
 That surges in the saddest strife.  
 He pours no cup He does not share,  
 Not the last anguish of despair,  
     Nor the glory-psalm.

My brothers, let us seek to shun  
 No drop of the hemlock! All are one,  
 Your lives and mine, and your guilt and mine,  
 And all are human, and all divine,  
     And we have one goal.  
 What! We have sinned right deeply? Then  
 Let us take heart, begin again;  
 For through the sense-veil coarse and dim  
 Not wholly fails to mirror Him  
     The most erring soul.

And very gladly would I die  
 If one of you could learn thereby  
 How life goes deeper than death's strain.  
 In truth, you deem yourselves my bane  
     Who my life fulfil;  
 And one day we shall meet, and know  
 What love lay all our hate below—  
 Below our strife and doubt and death,  
 A stronger bond, a firmer faith,  
     And a vaster will.

What peace there'll be when the worlds win home!  
 When the surging sea with stars for foam  
 Lies still at last as a windless mere,

And there is no voice, and none to hear  
 In the calm of God.

What rest there'll be when the worlds are dead,  
 Their lamps are out and their message said,  
 Home at last for the stars and sun,  
 The conflict over, the labour done,  
 And the journey trod.

Not as the old shall the new worlds be,  
 Whose lesson is learned eternally.  
 In bitter travail, in sharp distress,  
 The stones are hewed for God's palaces,  
 Where Himself shall dwell.  
 Thrilling with life is every stone,  
 Light ineffable, bliss unknown,  
 As the temple rises out of them,  
 Walls of the New Jerusalem,  
 The Lord's citadel.

Stars and creeds are His marble, who  
 Fashions to glory all anew.  
 All shall alter, but nought shall die,  
 Every seed in his husbandry  
 Shall bear fruit of gold.  
 Ay, look over your mortal bars !  
 With the life of the sun and stars  
 You are swept to a further goal,  
 Past the dream of a finite soul—  
 Ever in His hold.

MARY KENDALL.

## THE DOCTRINE OF THE HEART.

Learn to discern the real from the false, the ever-fleeting from the ever-lasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.—*Voice of the Silence.*

[Under the above title I propose to print a series of papers, consisting chiefly of extracts of letters received from Indian friends. They are not given as being of any "authority," but merely as passages that I have found helpful, and that I wish to share with others. The series commenced in the May number of LUCIFER.—ANNIE BESANT.]

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AMONG the many doubts thrown into the mind of the disciple to cause him distress, is the doubt whether physical weakness may be a bar to spiritual progress. The process of assimilation of spiritual nourishment involves no drain upon physical energies, and spiritual progress can go on while the body suffers. It is an entire fallacy, due to lack of knowledge and of balance, to suppose that the torture and starvation of the body make it responsive to *spiritual* experiences. It is by doing that which best serves the purpose of the Holy Ones that steady and real progress is made. When the right time comes for spiritual experiences to be impressed on the brain-consciousness, the body cannot stand in the way. The little difficulty that can be raised by the body can be swept away in a second. It is a delusion that any physical effort can advance spiritual progress by a single step. The way to approach Them is to do that which best furthers Their wish, and this done, nothing else needs to be done.

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It seems to me that there is a peculiar sweetness in being resignedly patient, in gladly sacrificing one's own will to the will of Those Who know better and always guide aright. There is no such

thing as personal wish in the life of the Spirit. So the disciple may gladly sacrifice his own personal bliss, while They find occasion to work through him for others. He may sometimes feel as though forsaken when he is alone, but he will always find Them at his side when work has to be done. Periods of night must alternate with those of day, and it is surely well that darkness should come at a time when it affects ourselves alone, even though our personal pain should be thereby intensified. To feel Their presence and influence is indeed the divinest gift imaginable, but even that we should be willing to sacrifice, if by renouncing what we deem the highest and best the final good of the world be made easier of attainment.

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Try and realise the beauty of suffering, when suffering only makes one better fitted for work. Surely we can never crave for peace if in strife the world must be helped. Try and feel that though darkness seems to be all round you, yet it is *not* real. If They sometimes veil Themselves in an outer Mâyâ of indifference, it is but to shed Their blessings with greater luxuriance when the season is ripe. Words avail not much when the darkness is overshadowing, yet the disciple should try to keep unshaken his faith in the nearness of the Great Ones, and to feel that though the light is temporarily withdrawn from the mind-consciousness, yet under Their wise and merciful dispensation, it is growing daily within. When the mind again becomes sensitive, it recognises with surprise and joy how the spiritual work has gone on without its having had any consciousness of the details. We know the law. In the spiritual world nights of greater or less horror invariably follow the day, and the wise one, recognising the darkness to be the outcome of a natural law, ceases to fret. We can rest assured that the darkness, in its turn, will lift. Remember always that behind the thickest smoke is ever the light from the Lotus Feet of the great Lords of the earth. Stand firm and never lose faith in Them, and there is then nothing to fear. Trials you may, and indeed must, have, but you will be sure to withstand them. When the darkness that hangs like a pall over the Soul lifts, then we are able to see how really shadowy and illusive it was. Yet this darkness as long as it lasts is real enough to bring ruin to many a noble Soul that has not yet acquired strength enough to endure.

Spiritual life and love are not exhausted by being spent. Expenditure only adds to the store and makes it richer and intenser. Try and be as happy and contented as you can, because in joy is the real spiritual life, and sorrow is but the result of our ignorance and absence of clear vision. So you should resist, as much as you can, the feeling of sadness; it clouds the spiritual atmosphere. And though you cannot entirely stop its coming, yet you should not altogether yield to it. For remember that at the very heart of the universe is Beatitude.

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Despair should find no room in the heart of the devoted disciple, for it weakens faith and devotion, and thus furnishes an arena for the Dark Powers to wrestle in. The feeling is a glamour cast by them to torture the disciple, and if possible to reap some advantage for themselves out of the illusion. I have learned from the bitterest experiences that self-reliance is quite unavailing and even deceptive under trials of this nature, and the only way to escape unscathed from these illusions is to devote oneself completely to Them. The reason of this too is plain enough. The force, in order to be effective in its opposition, must be on the same plane as that on which the power to be counteracted plays. Now as these troubles and illusions come not from the self, the self is powerless against them. Proceeding as they do from the Dark Ones, they can only be neutralised by the White Brothers. Therefore it is necessary for safety to surrender ourselves—our separated selves—and to be freed from all Ahankâra.

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Knowing as we do that our Society—or for the matter of that, every movement of any consequence—is under the watch and ward of vastly wiser and higher Powers than our little selves, we need not concern ourselves much about the ultimate destiny of the Society, but rest content with doing our duty by it conscientiously and diligently, playing the part assigned to us according to our best light and abilities. Care and solicitude have, no doubt, their own functions in the economy of Nature. In ordinary men they set the brains to work, and even the muscles to motion, and were it not for these the world would not make half the progress it has done on the physical and intellectual planes. But at a certain stage of



human evolution these are replaced by a sense of duty and a love of Truth, and the clearness of vision and impetus to work thus attained can never be furnished by any amount of molecular energy and nervous vigour. Therefore shake off all despondency, and with your Soul turned towards the Fountain of Light work on to that great end for which you are here, your heart embracing all mankind, but perfectly resigned as to the result of your labours. Thus have our Sages taught, thus did Shrî Krishna exhort Arjuna on the battlefield, and thus shall we direct our energies.

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My own feelings with regard to the sufferings of the world are precisely the same as yours. There is nothing which pains me more than the blind and frantic manner in which a vast majority of our fellow beings pursue the pleasures of the senses, and the utterly blank and erroneous view they take of life. The sight of this ignorance and madness touches my heart much more tenderly than the physical hardships that people undergo. And although Rantideva's noble prayer moved me deeply years ago, with the glimpse that I have since been allowed into the inner nature of things, I regard Buddha's sentiments as wiser and more transcendental. And though I would gladly suffer agony to relieve a disciple of the torture to which he is subjected, yet having regard to the causes as well as the intimate consequences of a disciple's sufferings, my grief for them is not half so intense as it is for the misery of those ignorant wretches who *unintelligently* pay the mere penalty of their past misdeeds.

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The functions of intellect are merely comparison and ratiocination; spiritual knowledge is far beyond its scope. You are probably quite surfeited with intellectual subtleties in your present surroundings; but the world is, after all, only a school, a training academy, and no experience, however painful or ridiculous, is without its uses and value to the thoughtful man. The evils that we come across only make us wiser, and the very blunders we make serve us in good stead for the future. So we need not grumble at any lot, however outwardly unenviable.

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Karma, as taught in the *Gîtâ* and the *Yoga Vashishtha*, means

acts and volitions proceeding from Vâsanâ, or desire. It is distinctly laid down in those ethical codes that nothing done from a pure sense of duty, nothing prompted by a feeling of "oughtness," so to say, can taint the *moral nature* of the doer, even if he is mistaken in his conception of duty and propriety. The mistake of course has to be expiated by suffering, which must be proportionate to the consequences of the error; but certainly it cannot degrade the character or tarnish the Jivâtma.

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It is well to use all the events of life as lessons to be turned to advantage, and the pain caused by separation from friends we love may be thus used. What are space and time on the plane of the Spirit? Illusions of the brain, nonentities merely, acquiring a semblance of reality from the impotency of the mind, the involucra which imprison the Jivâtma. The suffering merely gives a fresh and more potent impulse to live altogether in the Spirit. Good will come in the end to every one of us out of the pain, and so we must not murmur. Nay, knowing that to disciples nothing of any consequence can happen which is not the will of their Lords, we must look upon every painful incident as a step towards spiritual progress, as a means to that inner development which will enable us to serve Them, and hence Humanity, better.

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If we can but serve Them, if through all storms and conflagrations our Souls turn to their Lotus Feet, what matter the pain and the sufferings that these inflict on our transitory wrappings? Let us understand a little of the inner meanings of these sufferings, these vicissitudes of outer circumstances—how so much pain endured means so much bad Karma worked out, so much power of service gained, such a good lesson learned—are not these thoughts sufficient to support us through any amount of these illusory miseries? How sweet it is to suffer when one knows and has faith; how different from the wretchedness of the ignorant, and the sceptic, and the unbeliever. One could almost wish that all the suffering and misery of the world were ours, in order that the rest of our kind might be liberated and be happy. The crucifixion of Jesus Christ symbolises this phase of the disciple's mind. Do you not think so? Only be always firm in faith and devotion, and swerve not from the

sacred path of Truth and Love. This is your part—the rest shall be done for you by the Merciful Lords you serve. You know all this, and if I speak of it, it is only to strengthen you in your knowledge; for we often forget some of our best lessons, and in times of trouble the duty of a friend is more to remind you of your own sayings than to inculcate new truths. Thus it is that Draupadî often consoled her sage husband Yudhisthira when dire misfortune would for a moment overthrow his usual serenity, and thus Vashishtha himself had to be soothed and comforted when torn with the pangs of his children's death. Truly unspeakable is the Mâyâ side of this world! how beautiful and romantic on the one hand, and yet how horrible and wretched on the other. Yes, Mâyâ is the mystery of all mysteries, and one who has understood Mâyâ has found his own unity with Brahman—the Supreme Bliss and the Supreme Light.

*(To be continued.)*

## BROTHERHOOD, TRUE AND FALSE.

"Brotherhood" may serve as the slogan of the devil.—J. D. BUCK. November, 1889, *Path*.

Satan himself is transformed into an angel of light.—2 COR. XI. 14.

DR. BUCK'S words have more than once in the history of the world proved themselves to be true, and it is indeed the noblest emotions that may sometimes be put to the basest uses. Good men are more likely to be led astray by subtly perverted virtues than by open vices, for the latter have no attraction for them, while the fair face and sweet voice of the seeming virtue may lure to destruction ere the Siren-claws are seen.

The great ideal of Brotherhood is again endangered by a perversion that makes it serve "as the slogan of the devil," as a shelter to the forces that undermine all union by destroying trust. Sentimentality—the burlesque of feeling—has claimed it for its own, and has degraded it into a cover for evil instead of a strong helper in doing the right and in retrieving the wrong. It may be well then to see what Brotherhood really implies, what qualities its presence connotes.

The ideal Brothers are those great Masters and Teachers, who stand out above the race as Divine Men. Studying their characters we see tenderness and strength combined in perfect balance; they are at once the "Masters of Compassion" and the embodiment of Justice. They manifest as Persons that which Nature manifests impersonally, the all-pervasiveness of Love and the inviolability of Law. And inasmuch as Nature is the Divine Thought in manifestation, and They are the Divine Life embodied, we learn from both that changeless Love and changeless Law are the dual aspects of the ONE, and that they are not incompatible and mutually destructive, but are inseparable constituents in all that is to endure. Closely studied, they are indeed seen to be

only aspects of the ONE, for Love without Law would be short-sighted passion, and Law without Love would be soulless order. Were there no Law, the universe would be a chaos; were there no Love the universe would be a machine. To develop these aspects in the Soul is the work of evolution, and only in their perfect balance is true Brotherhood attained.

In the average man of the world indignation against wrongdoing, against cruelty, lying, injustice, oppression, wickedness of every kind, helps to curb the open manifestation of evil, and holds in check the destructive passions of the less evolved. He has reached the partial conception of Law and of the duty of obedience to it for the common good; but his recognition of it is largely mixed up with personal elements, and his resentment against the wrong-doer is largely due to a fear that the wrong is—or may be in the future—done to himself; the wrong is, as it were, an implied menace to himself, and he guards himself by threat or penalty. In an increasing number of average people, the resentment is becoming more social than personal, each identifying himself more and more with his fellows, and feeling a wrong done to them as he would formerly have felt a wrong done to himself. The passionate indignation felt by many good people against those who inflict injury on the helpless, or who poison the social union with deceit, is a factor in purifying the moral atmosphere, and shows a far healthier condition of mind than an indifferent acquiescence in wrong-doing. The recognition of the duty of obedience to moral obligations and of the wrong committed by outraging them, is a definite stage in progress, and a community in which the duty of such obedience is upheld and in which such wrong is denounced and reprobated, is far nearer to Brotherhood than one in which all forms of wrong are allowed to flourish under the indifferent complaisance of society.

None the less is this indignation the mark of a partially evolved nature, not yet harmoniously balanced. For as understanding grows, and the selfish instincts are gradually eradicated, the wrong-doer is brought within the circle of comprehension and sympathy, and while his wrong-doing is recognised, he is himself pitied and helped. No indignation is felt against him, for loving pity becomes the deeper and the tenderer the more his deed has outraged



the moral susceptibilities of his fellows ; no man can plunge so deeply into the ocean of evil that Love cannot plunge after him for rescue, and with strong hands upbear him and bring him once again into the sunlight of the upper air. But the very Love that saves will be content that the disregarded Law should assert its changelessness in the suffering of the wrong-doer, for Love wills its brother's helping, not his undoing, and the cruellest wrong that can be done to a Soul is to narcotise it into the sleep of moral indifference that ends in death. Love linked with unwisdom tries to shield the beloved from the working of Law, and so keeps him blind and unprogressed, nursing him for a delayed destruction ; Love that is wise welcomes the salutary working of the Law that purifies by suffering, but stands beside the beloved in the fire of agony, close clasping his hand, strong to bear the flames with him rather than withdraw him from their cleansing pain.

A wrong may be committed in ignorance, or a lie may be told to escape from some dreaded exposure ; what then should the true Brother do as opposed to the false ? The false will yield to the short-sighted sympathy which shrinks from seeing or inflicting pain, and will cover over the wrong—or even deny its existence—encouraging the wrong-doer in his denial, and thus tempting him into a more irretrievable mistake, perhaps to a hopeless ruin. The true will point out the wrong, urge its undoing, refuse to be a party to the falsehood, strive to help his brother to rise after his fall, and gladly stand by him, helping him to retrieve his position. He will not help to heap up future misery by persistence in error, but will joyfully share in the obloquy cast on the wrong-doer, the moment the wrong is repudiated and the face is turned the right way. Thus false Brotherhood impels to destruction by covering the pit-fall with flowers, while the true draws the deluded one towards the rocky path of safety, willing to tread the stones barefoot beside him, but refusing to take one step towards the blossom-strewn but fatal trap.

Passing from generals to details, let us see how the life of Love and Law, the life of Brotherhood, works itself out under different conditions. In the ordinary social life of the individual, Brotherhood will manifest itself by service gladly rendered wherever opportunity occurs, and by thought directed to make channels of service ; while the tongue speaks no word that is not true, it will also speak

no word that pains or wrongs; gentle, courteous, refined, pure, unmalicious, charitable speech will characterise one evolving towards perfect Brotherhood; such a one will ever be a peacemaker, suggesting kindly views, representing overlooked aspects, and smoothing incipient strifes. Such a one also will speak clearly against wrong-doing, and will stand between an oppressor and his victim, a deceiver and his dupe, but yet without anger, guarding the weak from injury, and quietly removing the mask from the face of any vice that may come into his presence, and, masked, might delude the unwary.

If the position of this evolving Brother be one of special responsibility, of head of a household, master of a business, leader of an organisation, in any way a ruler or guide of others, his duties become greater to those over whom his responsibility extends. He is as the elder brother in a family, and has duties to the younger other than those which he owes to his equals or superiors, for he owes to the younger, to those who look up to him, duties of guidance and protection. The head of a household who permits drunkenness, or vice, or waste, to go unrebuked and unchecked, is responsible for the extending harm wrought by the evil deed and the bad example, and by weak permission of the wrong shares in the Karma it generates. The householder is responsible for the good order of his household, and on well-ordered households the prosperity of the community depends. The man who shrinks from enforcing good order, if need be, should not take the position of head of a household, but should embrace a solitary life where no such responsibilities accrue. And so with everyone who occupies a position of influence over others, and to whom others look for guidance; all such become, in their measure, responsible to the Good Law for its administration in the area confided to their care. According to the measure of their power, so is the measure of their responsibility, and they answer to Karma if by their negligence or cowardly avoidance of duty the weak and unwary within the area of their responsibility are deceived or oppressed.

To take an extreme case: a murderer may be brought before a judge; if the judge, when the murderer's guilt is proven, shrinks from pronouncing sentence, and let the murderer loose on society, he fails in his duty and shares the Karma of that murderer's future acts of

violence. Yet must the judge be unbrotherly in pronouncing sentence—perhaps of life-imprisonment—on the criminal? Surely not. The judge remains brotherly if he feel compassion for the wrong-doer; if he feel no trace of wrath, no shadow of personal emotion against him; if he be ready to go to him in his punishment and seek to comfort him and help him to understand. The judge may show brotherhood to society by protecting it, brotherhood to the social criminal by punishing and helping him; aye, by punishing: for even human law in punishing may be the criminal's best friend, by teaching him a lesson necessary for his progress. That it is too often brutalising is because the nature of the punishment is unbrotherly, as is the method of its infliction.

Speaking generally, the discharge of a duty rendered incumbent upon an individual by his position does not involve a lapse of brotherhood even though, in the discharge, he inflict pain on others. But he must be "without attachment," feeling no anger, no personal desire, no motive beyond that of perfectly discharging his duty, no interest in the event.

Nor should the one who may inflict pain in discharge of his duty fail to be ready to render help to the very one whom he may have hurt. For helping another does not imply blindness to the wrong that other may have done. Only a weak love needs to be blind, strong love is open-eyed; and the weak love encourages in wrong-doing by its foolish complaisance, while the strong love saves by its rebuke and helping hand.

Regarding the matter from the standpoint of Brotherhood, what is the duty of the Theosophical Society to the world? The movement is meant for human service, for work in the outer world, and its general reputation is therefore a matter of importance. Its members should feel themselves bound not to bring discredit on the movement by conduct that, in any relation of life, outrages the moral sense of any community in which the Society may be at work. They may rightly guide their conduct by a higher rule of morality than that which surrounds them, but they should not sink below it; and if to any one of them that is right which is absolutely immoral in the view of the surrounding community, such a one should surrender his membership, that he may not, for his own private view, imperil the position of the whole movement in the eyes of those the movement is meant to help.

In small matters, in which no principle is concerned, the brotherly man will accommodate himself to his surroundings to his own inconvenience, realising the proportion of things, and that he ought not to raise prejudice against a great movement by insisting on a private fad. He will yield in trivial matters even to the prejudices of his neighbours, that he may win them in serious ones.

Realising the unimportance of outward things, he will in these render himself unobtrusive, so that when he has to dissent from the community on some matter of principle, his objection may have weight and not be put down to general crankiness and love of singularity. For he will remember that he owes brotherhood to *all* around him, and that he fails in his duty when he alienates anyone by his mere personal whims. Granted that most who would thus be alienated are more or less weak and shallow—else would they not be driven away from the solidly good by the eccentricities of its advocates—yet is any member who thus puts difficulties in the way of the weak failing in his duty to these, who are also his brothers.

Nor will a brotherly man, in teaching the Esoteric Philosophy, disregard the type of the persons he is trying to teach. He will present to them ideals and conceptions they are able to receive, preferring to give a fragment that can be received and assimilated rather than a whole too startling and complicated to do anything but confuse. An ideal, however sublime in itself, which nowhere comes into touch with those it is meant to attract, will only repel and so fail of its purpose altogether. The brotherly teacher adapts himself to his pupils, and seeks to instruct them on lines they can follow, even though those lines may not show the profundity of his own knowledge.

This same spirit of Brotherhood should be shown in the conduct of our Lodges. Those responsible for the Lodge meetings should remember that the public credit of the Society is in their hands, and should carry on their meetings with dignity, with pure and refined language, with the bearing of courteous gentlemen. Especially in the poorer quarters should a Lodge of the Theosophical Society serve as a pattern of courtesy and purity, which should introduce a touch of "sweeter manners" into the hard rough life of the neighbourhood,

For manners are not idle, but the fruit  
Of loyal nature and of noble mind.

A little self-restraint and consideration are the natural result of the recognition of Brotherhood.

To form a nucleus of Brotherhood—such is our mission, and to begin our work we must begin in ourselves; the stones must be hewn and polished ere the temple can be built. And in order that we may *be* brotherly, let us form for ourselves a distinct idea of what we mean by Brotherhood, that we may follow the true, not the false, and may grow towards the perfect expression in unity of Law and Love, and not sink into the mire of a diseased sentimentality.

ANNIE BESANT.



## EARLY CHRISTIANITY AND ITS TEACHINGS.

*(Continued from p. 216.)*

### II. THE SECRET DOCTRINE.

As much of the evidence to be discussed in this paper and following ones is supplied by Origen, it will be useful to have before us a few facts relating to his life and position in the Christian Church, and especially to the alleged heterodoxy of some of his ideas.

As to his personal character there can be but one opinion. It stands out even in an army of martyrs as a bright example of perfect devotion, which endured persecution and torture bravely and patiently, which sacrificed all pleasures to the great ideal it possessed. He combined with this rare devotion a still rarer power of mind which could grasp the deepest thoughts in Christian and Pagan scriptures and which received freely and without prejudice, from all sources, whatever appealed to it as true. The philosophy of the ancients was not to him a work of the devil, but showed the influence of that spiritual power he perceived as eternally present and eternally active.

The main facts of his life may be briefly stated. Born about A.D. 185, his life was remarkable from infancy, and in youth he studied with an eagerness and power that singled him out from all others. His first recorded writing, at the age of sixteen, is a letter to his father, urging him to let no thought for his family shake him in his trials, but to suffer martyrdom if needs be. The father was put to death and his property confiscated, and so, early in life, as in his later years, Origen had experience of persecution. After his father's death he began giving lessons in literature and then in Christian doctrine, and in his eighteenth year took charge of the Catechetical School of Alexandria. Shortly afterwards he became

official head, and thus, while in his teens, led the most learned section of the Christian Church.

His life was a singular illustration of practical devotion. He lived in severe simplicity, sleeping on the ground, eating little and wearing a single robe. Strange to say, he accepted literally precepts of conduct and asceticism in the Scriptures, while interpreting doctrinal points mystically. He went so far as to take the verse in Matthew xix. 12, literally, and to commit an act which he afterwards regretted and which led to difficulties in the Church, and to the opposition he met with from some of its bishops.

His literary labours were enormous, and after writing his work, *De Principiis*, on the principles of the faith, the Bishop of Alexandria endeavoured to check his influence, the opposition probably having some reference to the fact that Origen was only a layman. He was later on ordained as a presbyter, but owing apparently to his early act and to formal irregularities, he was considered by the Egyptian synod to have unfitted himself for ordination as a priest. The bishops of other churches, however, quite disregarded this decision.

He continued his writing and other work uninterruptedly till late in life, and was invited by various churches to expound to them the doctrines of Christianity and to correct heresies. In the persecution of Decius, A.D. 250, he suffered many tortures, among them the rack, dying two or three years later, owing mainly to the injuries he received.

Turning to the opinion held of him in his own and later times, we may take first the *Panegyric* of Gregory Thaumaturgus, one of his most famous pupils, and an honoured teacher in the Church. These few extracts will illustrate the character of the man:

"It is my purpose to speak of one who has indeed the resemblance and repute of being a man, but who seems, to those who are able to contemplate the greatness of his intellectual calibre, to be endowed with powers nobler and well-nigh divine. . . . But all that pertains to thee is beyond the touch of injury and ridicule, O dear soul; or, much rather let me say, that the divine herein remains ever as it is, unmoved and harmed in nothing by our paltry and unworthy words."

Gregory minutely describes his methods of training, in which all

phases of learning were included and presents us with an ideal picture of a noble life that is not likely to be forgotten by any reader, for it has the tone of reality and is not a mere formal eulogy.

The same intense admiration is shown in almost all others who wrote of him, some few disagreeing with certain of his ideas, but the majority, and those the most authoritative, agreeing in admiration for his life and teaching.

But at present the question of his orthodoxy is the most important point. Can he be taken as a fair representative of early orthodox faith, or is he a heretic? That certain of his teachings were frequently regarded in much later days as heretical is undoubted, but that is no proof of the views of the earlier Church. The following evidence, a very minute selection from a great body, is worth considering in connection with this.

One of his chief defenders is Eusebius, the greatest of Church historians, to whose learning and industry we are indebted for most of our information as to early Christianity. In this defence he follows out his master Pamphilus, who devoted himself to the writings of Origen, regarding them almost as inspired scriptures. Eusebius made a collection of about a hundred of Origen's letters, which have unfortunately almost all been lost.

One of the most striking illustrations of the standing of Origen is found in the *Philocalia*, a series of extracts, or "Choice thoughts," from Origen, made by Gregory of Nazianzus and Basil the Great.

These two illustrious men regarded Origen as a master worthy of being followed, and this book is of especial interest in showing what can be taken as the general views prevailing at least among the more learned members of the Church. The selections relate, among other things, to the method of interpreting the Scriptures according to mystical keys, and to the impossibility of accepting a literal view of the sacred writings.

In concluding the notes on the character and position of Origen, I cannot do better than give some extracts from the *Ecclesiastical History* of Socrates, one of the fairest and most open-minded of Church writers. Socrates wrote in the earlier portion of the fifth century and gives a singularly unbiassed account of the century preceding his own. His views are orthodox, with a slight leaning towards the Novatian School, which one may almost regard as ultra-orthodoxy, as the

orthodox creed with its orthodox interpretation was held, along with intolerably strict views regarding sinners and backsliders. Socrates, therefore, is not likely to be too lenient to heresy, from any bias given by his own faith. Some of the points here given are of value, not only as regards Origen, but as providing corroboration of the statements in Clement, Origen and others regarding the secret teaching.

He writes in Book III., chap. 5, that at a council held in Alexandria, the substantiality of the Trinity was affirmed, and goes on to say, as giving great authority for the declaration :

“The same thing is everywhere admitted by Origen, but he more particularly explains the mystery in the ninth volume of his *Comments upon Genesis*, where he shows that Adam and Eve were types of Christ and his Church. That holy man Pamphilus, and Eusebius who was surnamed after him (the Church historian), are authorities on this subject not to be condemned ; both these writers in their joint life of Origen, and admirable defence of him in answer to such as were prejudiced against him, prove that he was not the first who made this declaration, but that in doing so he was the mere expositor of the mystical tradition of the Church.”

Here we have the “mystical tradition of the Church,” spoken as quite an accepted idea, and the authority of Pamphilus and Eusebius given. It is impossible to avoid perceiving that in those times the written and published scriptures were regarded as of less importance than this unwritten and secret tradition. This is of course what a Roman Catholic would still proclaim, but if we are to judge from the evidence obtainable, the “mystical tradition” of that time and the strange traditions that have reached us through the “infallible Mother Church,” have but little in common.

In Book VI. Socrates describes the means by which a council at Alexandria was caused to condemn Origen's books, owing to a petty spite on the part of the bishop, and absurd disputes among a body of monks. His picture of the Church at that time is not flattering. He states that Theophilus (a former admirer of Origen), wrote to the bishops of various cities, condemning the books of Origen,

“Forgetting that Athanasius, who preceded him long before, had, in confirmation of his own faith, frequently appealed to the



testimony and authority of Origen's writings, in his orations against the Arians."

In a later chapter Socrates adds :

" Athanasius, the defender of the doctrine of consubstantiality, in his *Discourses against the Arians*, continually cites this author as a witness of his own faith, intervening his words with his own. Thus for instance: 'the most admirable and laborious Origen,' says he, 'by his own testimony confirms our doctrine concerning the Son of God, affirming him to be co-eternal with the Father.' Those, therefore who load Origen with vituperation, overlook the fact that their maledictions fall at the same time on Athanasius, the eulogist of Origen."

Surely if the great apostle of the most stringent orthodoxy (whose name has, for some unknown reason, become attached to the famous damnatory creed) could appeal to Origen as a recognized authority, it cannot be a heresy to regard his opinions as of weight, and his statements of faith as fairly corresponding to the orthodox view.

In concluding this short note on Origen as a man and a writer, it will be well to mention briefly the points on which he may be regarded as heretical, judging from more modern, or perhaps I should say, mediæval standards. These are: (1) The pre-existence of souls, and the doctrine that our present life is the outcome of our past, resulting from the fall of spiritual beings into matter, owing to previous sin. (2) Following on these lines, the pre-existence of the human soul of Jesus, which had, before his birth on earth, been united with the Logos, or Son of God. (3) The general scheme of evolution, in which all beings tend to return to their divine source, having worked out all the results of sin and received due punishment in accordance with their deeds, no punishment being eternal.

There are one or two more doubtful points where argument on both sides could be taken, such as his views on the Trinity, the nature of the human body after the resurrection, and the nature of Christ's body after his rising from the grave. On none of these subjects, however, could he be looked upon as heretical at the present time, when greater freedom of thought is allowed, and the resurrection has become etherealized into a poetical image.

The fact that the early Church relied greatly upon tradition,



transmitted verbally from teacher to pupil, and proceeding in an unbroken line from the apostles and Jesus himself, cannot be denied. Orthodoxy, then, was the teaching that agreed with this tradition, carefully preserved from corruption, as far as this could be done, though naturally destined in time to fade from memory. Thus Origen, in the preface to *De Principiis*, the most speculative of his writings, appeals to this tradition as the test of doctrine :

“ Seeing that there are many who think they hold the opinions of Christ, and yet some of these think differently from their predecessors, yet as the teaching of the Church, transmitted in orderly succession from the apostles and remaining in the churches to the present day, is still preserved, that alone is to be accepted as truth which differs in no respect from ecclesiastical and apostolical tradition.”

The evidence of secret teaching or doctrine to be found in Origen alone would take up considerable space, but the most striking passages from his largest work, *Contra Celsum*, will be given. It must be remembered that Origen was one of the most voluminous writers known in history. The vast majority of his writings are not now in existence, but even the small portion that remains would be more than most writers could accomplish in a lifetime. Of these only a few are to be met with in English translations.

The following passage is from Book I., chap. 7, of the work above mentioned. Celsus had proclaimed the Christian religion to be a secret one, and therefore dangerous, and his charge clearly shows the methods of the Church at that time, but Origen's reply or defence is much more surprising than the charge itself.

“ To speak of the Christian doctrine as a *secret* system is altogether absurd. But that there should be certain doctrines, not made known to the multitude, which are [revealed] after the exoteric ones have been taught, is not a peculiarity of Christianity alone, but also of philosophic systems, in which certain truths are exoteric and others esoteric. Some of the hearers of Pythagoras were content with his *ipse dixit*; while others were taught in secret those doctrines which were not deemed fit to be communicated to profane and insufficiently prepared ears. Moreover, all the mysteries that are celebrated everywhere throughout Greece and barbarous countries, although held in secret, have no discredit thrown upon them, so

that it is in vain that he endeavours to calumniate the secret doctrines of Christianity, seeing he does not correctly understand its nature."

Was there ever a stranger defence given in answer to such a charge? Here is a great champion of the Church defending it from an enemy and endeavouring to answer calumnies, and in reply to one of them, saying it is just like other religions in that respect, and asking why this opponent should single it out for attack on those lines. We thus find that there was a close resemblance between the old mysteries and the Christian faith. They both followed the same methods of work, with their outer and inner doctrines.

We can go further than this. The doctrines themselves are similar. In Book VIII., chap. 48, Origen discusses an assertion made by Celsus, and says:

"Celsus . . . adds, strangely enough, some remarks in which he wishes to show that our doctrines are similar to those delivered by the priests at the celebration of the heathen mysteries. . . . He would have us believe that we and the interpreters of the mysteries equally teach the doctrine of eternal punishment, and that it is a matter for enquiry on which side of the two the truth lies. Now I should say that the truth lies with those who are able to induce their hearers to live as men who are convinced of the truth of what they have heard."

Here, again, instead of denying the assertions of his opponent, which he is evidently unable to do, he takes his stand upon a point not raised. The difference between the Christian religion and the decaying Pagan faith does not lie in the difference of teaching, but in the effect upon the lives of the followers. The one, Origen asserts, is a corrupt thing without true life, the other is a living power which makes itself felt on the character of its followers. This is the real difference; not one of creed, but one of power. It is an apology for all new faiths, a reason for their existence. That reason, as we well know if we search through history, is not that new teaching is brought, but that new life, fresh fire and better thought are aroused in the race. That is the test to be brought to bear upon the old and the new faith, and upon it depends success or failure.

The point raised in the quotation as to the doctrine of eternal punishment may be taken up later on, for, as already stated, Origen

did not accept the doctrine in its literal sense. The following quotation taken from Book V., chap. 15, bears upon this subject. Celsus has been making some ribald jokes on the doctrine as presented in Christianity, and Origen, after carefully expounding his ideas, says :

“ We have thus been under the necessity of referring in obscure terms to questions not fitted to the capacity of simple believers, who require a simpler instruction in words, that we might not appear to leave unrefuted the accusation of Celsus, that ‘ God introduces a fire [which is to destroy the world] as if he were a cook.’ ”

In the nineteenth chapter of the same book, the author discusses the verses in I. Cor. xv., relating to the resurrection, and remarks :

“ And although the apostle wished to conceal the secret meaning of the passage, which was not adapted to the simpler class of believers and to the understanding of the common people, who are led by their faith to enter on a better course of life, he was nevertheless obliged afterwards to say (in order that we might not misapprehend his meaning), after ‘ Let us bear the image of the heavenly,’ these words also : ‘ Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.’ Then, knowing that there was a secret and mystical meaning in the passage, as was becoming in one who was leaving in his epistles to those who were to come after him words full of significance, he adds the following : ‘ Behold, I tell you a mystery ; ’ which is his usual style in introducing matters of a profounder and more mystical nature, and such as is fittingly concealed from the multitude.”

In Book VI., chap. 6, he repeats the ancient tradition referred to previously, showing it to have been widely, if not universally, received.

“ It is related of Jesus . . . that He conversed with His disciples in private, and especially in their ‘ secret retreats, concerning the gospel of God ; but the words which He uttered have not been preserved, because it appeared to the Evangelists that they could not be adequately conveyed to the multitude in writing or in speech.”

While it is in the Alexandrian school that we find the esoteric

side of Christianity most marked, the quotations given from other writers show that the idea of a secret doctrine or teaching was not confined to that school, but was a generally acknowledged fact. It is no easy matter to pick from the voluminous writings of the numerous authors the few passages that bear upon the subject, so that, at most, only a very small portion of the actual evidence could be obtained unless a whole lifetime were devoted to research on such lines. The literary activity of the early Christian Fathers is something to be marvelled at. It cannot be said that the quality bears much comparison with the quantity, and hence, with the exception of the more noted authors, the literature is not much studied, and a wearisome work it is to wade through long discourses on the most abstruse points of doctrine which start from nowhere in particular, and return, after travelling along a very tortuous path, to their starting place.

In concluding this portion of the subject, the following quotation from the Epistle of Ignatius to the Trallians will afford some evidence to show that an inner teaching existed continuously from the time of Christ and the apostles for at least a few centuries. Ignatius wrote in apostolic times and therefore, if the epistles be genuine, he affords us information of the condition of the Church immediately after the period in which the various books of the New Testament were written. That we have not the works of Ignatius in a pure form may be granted. At the best they are certainly corrupted, and some may be spurious, but the writings attributed to him undoubtedly belong to a very early period, so that we may regard them as having the authority of age. He writes as follows (*Trallians*, chap. 5):

“Am I not able to write to you of heavenly things? But I fear lest I should harm you, who are yet but babes in Christ (excuse me this care) and lest perchance being not able to receive them, ye should be choked with them. For even I myself, although I am in bonds (orders), yet am not therefore able to understand heavenly things: as the places of the angels and the several companies of them, under their respective princes: things visible and invisible, but in this I am yet a learner.”

Some idea as to the complicated nature of the doctrines may be gathered from this passage. Nothing can be clearer than the fact



that there was from the first a great body of doctrine which required deep and earnest study, of which only a mere outline was popularly known. Though, perhaps, we cannot go so far as to say that such an inner doctrine was universally admitted, the evidence here given is sufficient to show that such was the general belief in the early Church, retiring into obscurity as the Church itself emerged into the full blaze of temporal power.

This is true for the orthodox Catholic Church as well as for the various forms of heresy which frequently claimed sanction for their views by referring to special and secret teachings transmitted from Jesus through some of the apostles. As an instance, we have in Hippolytus' *Refutation of all Heresies* or *Philosophumena* the following record of one of the Gnostic schools of thought and the claims of its founders :

" Basilides, therefore, and Isidorus, the true son and disciple of Basilides, say that Matthias communicated to them secret discourses, which, being specially instructed, he heard from the Saviour."

The conception of secret or esoteric teaching played therefore, as important a part in primitive Christianity as in any of the Pagan religions or mysteries.

A. M. GLASS.

(*To be continued.*)

Mr. Sturdy asks us to make the following announcement, which we do with great regret :

" E. T. Sturdy begs to notify readers of LUCIFER and members of the Theosophical Society generally, that he has resigned his fellowship in the Society, dating from January, 1886, and hereafter will in no way be identified with its organisation."

*The Nineteenth Century* for June contains an article from Mrs. Besant in answer to Mr. Gladstone's attack on her, in which she presents a conception of the Atonement based on Theosophical teachings.



## A LAY SERMON.

Everyone that doeth ill hateth the light, and cometh not to the light, lest his works should be reprov'd. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.—  
ST. JOHN iii. 20-21.

THE love of the guilty for darkness, and of the innocent for sunlight, is a very familiar phenomenon to students of social science and to criminal lawyers. St. John clearly gives the rationale, saying in substance that the one is safest when the least is known about him, and the other safest when the most. If a man is aware that his deeds will not bear scrutiny and that a chance question or a relentless probe may bring out the very secret he needs to hide, his security is evidently in avoiding every possible inspection. And, on the other hand, he who is conscious that there is nothing whatever in his life or character which all men may not know, is eager for the most thorough examination into accusations against him, very well assured that, the more abundant the search-light through his nature, the more certain that only good will be found and all imputations dispelled.

This very old and well-established principle is often an even better guide to conclusions than is direct evidence. Evidence may be uncertain or confusing or contradictory, but the consciousness of a respondent as disclosed by his policy is most significant. Careful observers very often therefore go first to the action of the attorneys for the defence. If they make fight over every legal technicality—the competency of the Court, the phraseology of the indictment, the informality of process; if they take exception to each insignificant detail and ask discharge because of each petty punctilio; if they are fertile in evasions and expedients and stratagems; if they seek to confuse the issue, or to lead off from the direct question, or to throw dust in the jury's eyes; if, in short, their continued effort is to secure acquittal in every possible way save that of established innocence through exhaustive examination of evidence; these careful observers infer that coming to the light is the one thing to be avoided, and to be avoided because of its superlative danger.

Conversely, of course, prompt response to accusation, ready welcome to all facts which may elucidate the charge, an open door to every pertinent testimony, a thorough co-operation with accusers

in exposing to the sun each constituent in the allegation and the proofs adduced of it, are understood to mean that the accused has nothing to fear from investigation and dreads only a minimising of light.

But sometimes such observers are confronted with another class of defendants. A man is accused of unfair dealing, practices intended to impose on the unwary, methods to which his supposed superior knowledge will give ready acceptance. Brought to bay, he pleads that his accusers are tied to mere conventional notions, are not fitted to judge of motives and ways loftier than the common, have no competency to investigate their superiors. An emancipated soul, he claims, is above vulgar ethics: "let the dead bury their dead," but let him go and preach the gospel of liberty. Something of this is known in early ecclesiastical history. The Antinomians insisted that they were above all law, being justified by grace, and that a soul truly united to God could not be harmed by mere earthly matters like intoxication or adultery. And a modern Antinomian might very well urge that, if this be so, much less need one who "knows the Self" be tainted by exoteric illusions such as forgery or sleight of hand. To call in question would be presumptuous; to pry and investigate and adjudicate, little short of profanation. Anyhow, who is competent to pass on celestial ethics but one who has achieved celestial rank? How can any one but such as "know the Self" know also its privileges and immunities?

Terrestrial moralists may abstain from dogmatising upon the nature of ethics in super-physical realms, even though they may surmise that a region in which fraud was legalised would be less tolerable than one where it was discountenanced. But they are somewhat positive in propositions like these: that if only the possessor of Self-knowledge is qualified to pass upon questions of celestial morals, and if it is impossible for any one (save, perhaps, a German physician) to identify such possessor, ordinary mortals are left powerless before the doings of whoever may choose to claim that prerogative; that, whatever may be the interchangeability of truth and lies on occult planes, the exigencies of human society demand a sharp separation on earth; that the attempt to escape responsibility for "shady" practices by representing them as so effulgent with

spiritual light that only the spiritually illuminated can truly sense them, has so much the appearance of what earth-bound souls call "humbug" that an enormous majority of the human family would probably so consider it, in which case its efficacy would be lost. And to these considerations they sometimes add that the Adept Paul wrote to the Ephesian saints, "Wherefore, putting away falsehood, speak ye truth each one with his neighbour; for we are members one of another," which looks as if occult advance favoured rather honesty than the reverse. And anyhow, if reaching the terrace of enlightenment confers a freedom in morals which on earthly planes is enjoyed on earth only by what are called the "criminal classes," why should there not be explained the rationale of this curious "meeting of extremes"?

The frequenter of Courts and the inspired Apostle are quite at one, then, in their conviction that the guilty shrink from light because they are afraid of it, and the innocent seek it because it guarantees their safety. Ordinary moralists and another Apostle, himself an Initiate, unite in judgment that imposture does not receive immunity by claiming a place in transcendental ethics: indeed, the Apostle elsewhere intimates that those who are full of deceit have been given up to a reprobate mind, which hardly sounds like a commendation of practices against which the criminal law is aimed. It is scarcely conceivable that in an age of newspapers and diffused intelligence Antinomian theories should secure any very large acceptance; and yet so singular are the operations of the human mind when a supposed elevation frees it from customary trammels, and so ingenious are the devices of the Adversary when transforming himself into an angel of light, that this era may never be safe from public claim or private insistence that spiritual attainment empowers to secular bamboozling. That Jeremy Diddler or the Artful Dodger should demand recognition as representative of a really more advanced stage of philosophic and religious culture may seem an almost impossible hypothesis; belief in either as means to the nucleus of a universal brotherhood may seem even more so; and yet observing readers of the daily press, especially that of America, feel no certainty that phenomena as strange may not amaze the intelligent and dismay the religious world. Let us be wary, Brethren, of the beguilements of the time, knowing both the ingenuity of the perpetrators and the respectability of the victims.

ALEX. FULLERTON.

## TWO HOUSES.

*(Continued from p. 224).*

## CHAPTER III.

JESSAMY sat in the close, untidy room that represented home to her now. With her adoption of the body of the sickly girl, she had been obliged in a measure to adopt her limitations and methods of thought.

The brain of Jess Arden held the strong colouring of her personality; Jessamy had learnt much in the space of a week, not alone of suffering, coarse speech, and evil deeds, but she had veritably been able to live in the life of another.

Jess's weak health was her weak health; Jess's sensitive nervous system was hers. Liz took the lead naturally, and alternately hectored and petted her sister. It was a new experience for Jessamy Mainwaring; she resented it, she even tried at times to assert herself, but gradually discovered that Jess's idiosyncrasies rendered it more fitting that she should assume the second place.

She thrilled with strange terrors, such as she had never known before; fears that she had mocked as affectation were now hers. She loved animals, horses and dogs more especially, but could not control the nervous dread that the latter animal now inspired in her. Jess Arden's fear of dogs being well known, the amiable inhabitants of Red Cross Court were in the habit of pretending to set them at her when she issued forth, and the cultured intelligence of Miss Mainwaring could not prevent Jess's nerves from quivering with dread.

She slept badly at night, her cough troubled her, and curious coloured gleams of light danced before her aching eyes; they would vary in hue and brilliancy, they would now advance, now retreat; sometimes they would form themselves into geometrical figures, sometimes into what appeared to be Kabalistic characters.



The heaviest cross of the new life was Susan Arden; that witch-like old person was a daily terror, and when Liz was out, which she nearly always was, she was in the habit of venting her evil temper upon her younger granddaughter. She vented it by various methods, varying from virulent scolding to physical violence. She had reared both her granddaughters by these gentle means, but Liz was emancipated; she had made herself to be feared, and assumed the sacred rights of the bread-winner. Being devoid of reverence, she would not scruple to enforce her arguments by her clenched fist or her ten nails, and Susan held discretion to be the better part of valour. Liz was generous, affectionate, strong-minded, and shrewd, and Jessamy grew to regard her as her one plank in a stormy sea. She was haunted by one ever-present fear—the glass ball on the chimney-piece. She had often seen the old woman muttering over the tarot cards, but no clients had visited the dirty room, and Jessamy dreaded their advent. She would be expected to assume the *rôle* of Jess, and she would not do it, though she was beginning to recognise the dead girl's difficulties, and to feel a curious half tender, half contemptuous compassion for those physical weaknesses and shortcomings which held the reflection of the freed soul. She could not help the weakened brain and nerves, but she could help participating in fraud.

The house in which the Ardens lived was let to various lodgers, of varying degrees of poverty. Harsh voices screamed upon the staircase, quarrels were rife, intemperance was a rule proved by few exceptions; the landlady had the slipshod good nature of the lax; there was no beauty, no comfort in the life. The humanity was of a singularly unlovely type. It was a hideous lot for Jessamy Mainwaring, with memory and culture joined to delicate health and weak nerves. Her loneliness was supreme, she shrank away from the inhabitants of the house and they resented it, for Jess had been gentle and good-humoured, and had played with and "minded" their children, when she was well enough to do so.

There was but one spot in the house where she could find quiet; a little window that was at the head of the staircase, and that looked westward. There was one room on that floor; she did not know who lived in it; it was some one who was very quiet, and the door was always shut. Jessamy crouched at the window on the evening



of the tenth day. There was a red sunset, and she watched it listlessly. She had stolen out that day to seek Vasarhély, whom she held to be mysteriously responsible for her misery. She found his house and was met with the intelligence that he had left England, and she sank into the dullness of despair.

She crouched on the floor and watched the sky. Liz was "in work," and was occupied at a laundry as an ironer; she would not return for an hour. Jessamy had grown to feel her presence to be a protection against the old woman. She heard a step upon the stairs, a light step, quick and springing. It drew nearer—nearer yet, it mounted the flight immediately below; it must be that of the owner of the closed room. It stopped abruptly, recommenced more slowly, and heavily; a figure came in sight, reeling dizzily; it was a man's figure, and as it reached the stair-head it lurched forward.

Jessamy sprang up; she laid it down as a general principle, that a male inhabitant of Red Cross Court was not sober.

"Don't," said a voice faintly and thickly. "Don't—I'm not drunk. I'm—," the figure collapsed upon the stairhead and fainted.

Jessamy perceived that the man was ill; womanliness, compassion, the desire to help, stirred in her, and the more so because the voice had been refined and pleasant, a fresh young voice with an agreeable *timbre*. She opened the door of the closed room—a very bare room—no bed, only a mattress in a corner, a chair, a table, an old portmanteau, ink, pens, and MSS.—MSS., everywhere, scribbled in a sprawling hand; neatly written and tied up; a Chatterton's garret, evidently.

There was a water jug in one corner. She carried it out, knelt, and loosened the throat of the man's shirt; quite a young man, with a thin, strongly marked brown face, sensitive lips, and a deeply cloven chin. She splashed the water in his face, and fanned him till he opened his eyes and stared at her.

"Did I faint?" he muttered, "It was running upstairs."

It was hunger, and his face showed it.

"I'm all right," he went on, "I'm much obliged to you. Oh! you're Jess Arden, aren't you?"

"Yes. Come into your room. I'll carry the jug."

Curiosity as to who he might be woke in her, and lent a feeble

zest to her life. He looked at her with a half-puzzled expression; then he entered his room, and she followed and set the jug down.

"Are you sure you are better?"

"Yes—I am well."

He sat down and clutched his pen nervously. Jessamy lingered.

"Do—do—you write?" she said. Again the puzzled look crossed his face.

"Yes," he said bitterly. "I do. More fool I."

"Why?"

"Why do I write? Because I'm a fool. Because I think I've got something to say, and no one wants to hear."

He spoke to himself, rose and took a quick turn to and fro.

"But they shall hear," he cried suddenly, turning his eyes upon her, "So help me God, they shall! I'll make them."

"I didn't mean, why do you write? What do you write?"

He looked surprised.

"Poetry," he said. "Moonshine!"

He laughed again; a laugh that was not good to hear.

"Is this all poetry?"

"Yes. Would you—what an idiot I am!"

"Why?"

"Because I was going to ask whether you cared to hear."

"Oh!—I should—if you will let me."

He sat down, clutched the paper nearest him, and began. He was soon oblivious of the girl's presence, mad with the joy of creating, possessed by a passion that lifted him above the squalid garret, the chilly discomfort, the hunger, the loneliness, the bitter disappointment. At length he stopped. His eyes were dazed, dazzled with excess of light. He dropped the paper and drew his hand across his brow.

"They ought to listen," said Jessamy rapt from her surroundings. "If they do not listen they are deaf—stone deaf."

He started violently.

"You!" he said, "you! Aren't you Liz Arden's sister?"

Jessamy hesitated, then, the spell of the poetry upon her, she answered softly:

"Yes—yes, I am—Liz Arden's sister."

"I never talked to you before."

"I think you must have done so."

"Did you know me?"

"No. I do not even know your name."

"Carol Rowe. I have lived here three months. I came to London to make my fortune; and you see I am on the high road to—what?"

He laughed once more, a laugh sadder than a sob, looked at the scattered papers, suddenly bowed his head on them, and sat there, shuddering from head to foot. Jessamy stole out and closed the door. There are moments when it is good to be alone, with one's pain and one's God, and an eye resting upon our mood is sacrilege.

But, in the ensuing days, Jessamy learned to know more of Carol Rowe, the son of a country farmer, and himself a penniless genius of twenty; he had made the acquaintance of the editor of a certain Radical organ in his country town, and, himself no politician, but fired with the rebellion of youthful unrecognised talent against the powers which be, which, by the nature of things, keep it down, had penned a fiendishly clever satire, directed against the Conservative member, which appeared in the said Radical organ at election time. The Conservative member was the landlord of Rowe senior. Complications ensued, the upshot of which was that Carol Rowe left home and came to London. There, poor, friendless, unknown, he sank into greater and greater poverty, for who was going to step aside from the busy mart to see whether this eager-looking, shabbily dressed lad, who carried parcels, did copying work, did anything that would gain him pens, ink, paper—and bread, was a heaven-born genius, or a conceited scribbler of balderdash?

No one would listen! His father returned the letters which the poet's yearning to deliver his message forced from the starving boy's pride; and Carol Rowe grew so poor, that he lived in a garret in Red Cross Court, and was in arrears for his rent.

Jessamy's sympathy was like a cup of cold water in the desert to Carol, and she exerted more influence over him than she knew; it was the pain and fright in her eyes that made him swear an oath never to call them there again, after the one occasion when rage, bitterness, and misery, had driven him out to seek oblivion by the easy, fatal, soul-destroying method prevalent in Red Cross Court.

One day she went up to his garret with a message from the landlady, and found him sitting idly, his head sunk between his hands. He did not speak when she spoke to him, and she, drawing near, rested her long, thin, tapering fingers on his arm; he looked up, and his eyes were full of tears.

"I can't write," he said brokenly.

"You can't write when you're numbed with cold—and half starved."

"Great God! We're nothing but bodies! There is no soul! There is no God!"

"Oh hush!"

"There is not! I do bad work for lack of a dinner. They'll not listen—and I—I'm weak—I'm broken—I'm done for—I throw up the game!"

"Ah, not yet, Carol—not yet!"

"Not yet? Yes, I do, Jess. There's one work I might do, and I'll not do it."

"What is it?"

"There's a man below who sings at a place they call 'The Mousetrap.' Do you know it?"

"No—I think Liz does."

"Yes. Don't you go there, Jess. He would pay me for verses for him to sing."

"Why don't you write them?"

"Because I can't."

"Can't! You can write anything."

Carol laid his hand over hers—

"Jess, dear," he said. "We're friends, you and I—I never thought to make a friend here. Don't bid me write them, little friend!"

"Tell me."

"That fellow wants something to 'catch on with the public'—to make the people laugh. You know what would make the Mousetrap audience laugh."

"Yes."

"I can't do it, Jess—I could lie—I could rob—I could murder—at least I feel as though I could, to save that in me which God gave—but *that* I can't do. It's the sin against the Holy Ghost—there is no other."

There was a silence.

"Tell me," said Carol. "Shall I go down to 'The Mouse-trap' to-night and sell those verses, or shall I stay here—and starve?"

Jessamy held out her hands, and he took them.

"Stay here," she said.

"I'm glad you said that," said Carol. "There is no forgiveness for that sin—for blasphemy against the God of a man's own soul."

He sat scribbling idly on a piece of paper; she slipped to the ground at his side, and drew up her feet under her; it was Jess Arden's attitude.

"Do you know you puzzle me," said Carol Rowe.

"Why do I puzzle you?"

"Because you are like two people, not one; and the second—it is a miracle to find the second here."

Jessamy did not answer.

"When you think of it," said Carol, musingly, "We are all dual, I suppose. Dual! we're more than dual, we are triple, quadruple, only within—."

"What do you think is within?"

"There is the Holy of Holies, the shrine of the God. There's a meaning, a real deep meaning in the old Jewish myths, that theologians miss."

Jessamy Mainwaring was shocked; Jess Arden was wearied, dull of comprehension. She coughed and closed her eyes.

"Tired, Jess?"

"Yes, very tired."

The voice of Liz, screaming her sister's name, disturbed the pair, and Jessamy rose and departed. Liz had brought in fried fish for supper, and they revelled thereupon.

To Carol, in the ensuing days, came release from his bondage, a letter, an unexpected, bewildering letter, from an unknown patron—an interview, and the young poet departed from Red Cross Court, delirious with joy and hope, and Jessamy was left behind.

Carol, divinely glorified egotist, apparently forgot his slender, grey-eyed girl friend. He promised to write, to return, but he never kept his word, and Jessamy mourned him in silence.

IVY HOOPER.

*(To be continued.)*



## THE NECESSITY OF SPIRITUAL CULTURE.

[*A Paper read before the Young Men's Association, Baroda.*]

(*Concluded from p. 244.*)

It will thus appear that as science is wanting in life, philosophy is wanting in thought, morality in love. It is all a struggle out and out, and he succeeds who under the toughest sinew conceals the most subtle cunning. We do not understand that love which knows no jealousy, creates no rivalry, which settles in calm peacefulness and unity. The love we understand is *mechanical* love, love that can be put out by death, put off by divorce, and measured by civil damages.

Thus we see how science, philosophy, and morals, all centre round the Individual, round the animal; not only in each of these being nothing more than individual opinion, but in setting up the individual, enjoying the greatest liberty and secure of its imaginary rights, as the ideal worth approaching, after all our study, all our observation, all our philosophy. This is an ideal without life, without emotion, without thought, without love. The individual which has been the ground of the compromise between right and liberty is a dead machine ever at strife in the struggle for existence. Our education, our science, our philosophy, are all individualistic, stop at the individual, circle round it, and know no bridge from individual to individual, caste to caste, country to country, nation to nation.

The inductive method has confined us so much to particulars, that we have lost the general in the particular. Science gives us no life, philosophy gives us no thought, morality gives us no love; and we are taught to approach an ideal of material organization, nervous processes, governed by what is called the struggle for existence, leading to survival of what we must call the strongest. The whole spirit of the education based upon these conclusions is purely individualistic, it does not profess to see, and cannot see, beyond matter, beyond nervous processes, and beyond the struggle for existence. Education ignores the emotional moral man, it addresses itself only to the

physical and intellectual man. And further, what it ignores in the man it ignores in the universe, and fails to conceive it as the expression of the highest moral law of equality and love. Even liberty and right, as put to us through this education, are nothing more than physical or intellectual liberty and physical or intellectual right, and the compromise is the terrible struggle for existence. That this education does not promote unity, peace and harmony, does not place before us the highest ideal warranted by facts within the individual and his wants, cannot be doubted after this explanation. That this individualistic education does not generate in us that abstract love of truth, that supreme love of every living thing in nature, that high sense of self-sacrifice, and that exalted ideal of duty, which make man and nations, is proof sufficient to show that while speaking of the necessity of spiritual culture, we cannot meet that necessity with what we have and are having, in and through our present education.

While thus I have tried to show why we must at the present day look beyond education, why scientifically, philosophically, and morally, we are every minute compelled to look *beyond*, I have given you some idea of what I mean to convey under the word spirit. What science calls life and leaves ever unexplained, what philosophy describes as thought and is unable to find in physiological changes, what morality calls love and leaves far behind in ideas of utility, competition and struggle, may roughly be described as the spirit of them all. Spirit is ever uncreate, without beginning, without end, without form, without character, Life, thought, love, are all manifestations of spirit. Spirit, added on to science, philosophy, and morals, confers on each of them a reality which they otherwise can never have, for through spirit we understand every scientific fact as a step in the descent of spirit into matter, in every philosophic explanation we ascend a rung higher on that ladder which leads up to spirit, in every moral act we see a fulfilment of that idea of love which is the first embodiment of spirit. Life instead of being a painful struggle becomes a pleasant journey, the individual, instead of being at war with its environments, finds his happy place within the soothing and nourishing folds of universal love. Even right and liberty assume meanings entirely new. That amelioration of evil or promotion of good which we

look upon as the right, dissolves itself in the idea of so much experience necessary to the individual and the race, in its education to the realization of the All.

Liberty is impossible in any sense other than liberty of spirit, and the controversy between necessity and free-will, which has engaged the minds of philosophers from Thales to Kant, settles into the unmistakable freedom of spirit in the circle of necessity through which it travels to self-realization. We lose the particular in the general, and learn to employ that much misunderstood but time-honoured instrument of logical research, *viz.*, Deduction, in place of the misleading Induction of modern science. From spirit as the All, we can easily descend to every and any particular as so much manifestation of spirit. Spirit is thus the synthesis of all science, all philosophy, all morals; it is the All.

So far, gentlemen, it is only as a *hypothesis* that I put to you the idea of spirit. It is a hypothesis that would better explain science, better assure philosophy, better sustain morality. But I would now show you, if I can, by direct, positive proof that this assumption need not at all be a hypothesis. I would at the beginning request your attention to the names of Aristotle, Plato, Berkeley, Spinoza, Kant, Hegel, Schopenhauer, and many thinkers of ancient and modern note, not to mention Buddha, Shankara, Krishna, Christ, Mahomed, Zoroaster, Confucius, and all religious thinkers of every age of the world, who have asserted and proved the existence of spirit in this sense of the word. But apart from this testimony, let us examine a few of the facts of our experience and consciousness. In all our thoughts, all our acts, all our experiences, there is an underlying thread of consciousness which holds the variety of thoughts and things in one common yet sufficiently distinct whole, and enables every being to mark off, in time past as well as present, so much of experience as "*mine*." This *Ego*, the "I" that binds all facts of consciousness, all thoughts, all feelings, all acts of the will, is something which no science can explain. It was, I think, Descartes who said "I think, therefore I am" (*cogito, ergo sum*); and this "I" has from the beginning been relied upon, as the most undeniable fact of our being. You must empty this "I" of all facts, all differences, all things, and what will yet remain as a unit of simple consciousness is identical with that which we

call spirit in nature, spirit the necessary complement of science, philosophy and morals.

Phenomena presuppose causation, a consequent and an antecedent. Antecedent and consequent imply time, and the very idea of existence presumed in all these thoughts implies space. But for the ideas of time, space, causality, no phenomenon, no experience, is possible. These three are as it were the modes through which our consciousness or spirit proceeds to experience, goes out to things and the world of phenomena. Phenomena cease to exist when spirit realises itself in everything. The universe is a phenomenon of spirit; the spirit that works in the universe and the individual is identical, is one. Without taking you into the fruitful though difficult modes of idealistic thinking, I would content myself with having brought you to understand the simple truth that the facts of consciousness warrant as much the idea of spirit, as the phenomena of the universe, or the conclusions of science and philosophy, force upon us the idea in its universal form. And it is this idea, that received a name at the hand of every religious or metaphysical thinker all the world over, whether as the Demiurgos or Brahman, whether as Ain or the Tao, whether as idea or apperception, whether as spirit or mind, whether as thought or transcendental essence.

But spirit, I must warn you, is not that which we thus approach through the intellect. Spirit alone can *know* spirit, heart can read heart. Every ancient philosopher places it in the heart, and the Upanishads continually tell you to seek for it not in books, not from teachers, not through the intellect, but only in and through the heart. The heart is the seat of emotion and love as we all know; and love is the nearest expression of the heart. Plato understood and taught this so clearly that the love he identified with spirit has received the title of Platonic Love. I refer to this expression as the easiest explanation of what I mean by love. We love nothing so much as our own self, and when we enlarge this idea of self into the whole, we understand the ideal of love and spirit, realise the true sense of duty and self-realisation. Realisation of the universe as spirit through love is the proper realisation of the All; for in that ideal, reason unites with love to produce peace, justice, and unity. "Know thyself" is a precept as old as Socrates, and the Upanishads



declare this knowledge to consist in knowing love of every self as one's own self. This done, you realise the meaning of the text, "Thou art That." Heart-culture is a theme vast and interesting, but the time at my disposal forbids me from pursuing it further than referring to the absence of heart-culture or spiritual culture in all our present-day science, morality and education.

The drying-up of the sources of the spiritual watering our daily life and experience received here in India is due to the scorching influence of the West. And we who are still living under the dead forms of spirit, so to speak, may well understand the force of these remarks if we stop to examine a few of our Eastern ideals and modes of life and education. Let us, for instance, see how education was here conducted in ancient times. There were schools, but no classes, no examinations, no competitions, and yet you find the best scholars, the best writers, the best statesmen, the world has ever produced. Even the course of studies led naturally to the spiritual ideal which every being was expected to approach and realise in its life. If you begin the study of grammar, for instance, you will necessarily come to that part of it which, dealing with the relation between names and things, will take you into logic or Nyâya. The study of logic must lead the student to the question of truth and evidence, which finds an answer in the first Mîmânsâ. The moral issues involved in logical evidence force upon you the Sâmkhya and Yoga systems of life. And the world-conception, the moral ideal, found in these and the first Mîmânsâ lead naturally to the Advaita, the true ideal of spirit. Even if you read rhetoric, or medicine, or any work of technical art, you will find the treatise begin and end with enunciating and establishing the connection of that science or art with the highest science and the highest art, the ideal of spirit. All study thus pointed to the spiritual philosophy as its source, guide and aim.

Many of you have studied Sanskrit, have learnt Vyâkarana and Nyâya and Vedânta, but how many of you have been conscious of the link between each and each, the chain that leads from one to another, till it loses itself in the Advaita? And yet you feel quite unconcerned at having lost the old methods of teaching, you feel very comfortable with your labour rendered easy in manuals and abstracts of Sanskrit grammar and Sanskrit philosophy. Even the



ancient teaching partook largely of the spiritual. The teacher taught every one according to his capability, created no sense of competition among his pupils, and brought his pupils always to love one another as brethren of the same family. The grace of the Guru was the diploma of graduation, and the man was free to go into the world and practically realise the truth of what he had learnt. Apart from any particular skill he may have acquired, his moral and spiritual culture, commenced under the teacher, was henceforth continued under the woman in ties of love and marriage. Everything he did had religion, realisation of self, recognition of the All, as its end and aim, and from the smallest thing to the greatest, in all experience whatever, he was but learning to widen the meaning and deepen the personal realisation of that love which was to ripen into universal love, described generally as renunciation (*sannyâsa*), to bring out clearly the idea of such love as above all condition, all circumstance, all matter, and all thought.

To take another instance, even the institution of government had the same object in view, nay, the noble institution of Varna, now degenerated into the dead bondage of caste, was conceived in the same spirit. It was the duty of government, which was truly paternal in the literal sense of the word, to see that every community and every individual did his best by himself and by the ideal he followed; it was the duty of every Varna to see that all the members carried out the ideal they represented. The centre of this system was not the individual, not the inductive fact, but the aggregation of individuals called family, the deductive universal called spirit. They had no idea of the struggle for existence, for, the centre of the system being aggregation, every idea of struggle was foreign to the conception.

We have lost these ideals, we do not understand our ancient institutions, customs, manners; and under the influence of Western ideals we are slowly learning to depreciate and abuse all that is ours. But the results of modern science and education, the positive philosophy of lifeless, mindless, soulless Agnosticism, the morality of strife and struggle, has, in our search after a better understanding of life, better fulfilment of duty, better acquittal of ourselves as a nation, led us back to the ideals we are taught to look down upon as ignorance and superstition, has brought us back to the necessity

of that spiritual culture which is visibly embodied in our ancient religion and literature, institutions and customs.

Before, however, asserting the claims of ancient Indian wisdom to spiritual culture, justice requires us to consider some of the modern attempts at what is popularly called Reform. That the necessity for a better conception of life, a better understanding of our place and duty, than that assured us by the existing state of things has been realised since the days of Rammohan Roy, is proof of the dissatisfaction we express at the ideals at present offered us through education. I do not mean to say that the Brahmo Samâj was at all a movement back from the ideal of the West ; I only mean to assert that the high sense of life and duty ingrained in our very nature never allows us to be satisfied with anything not guaranteed as genuine by our consciousness. And in this native turn of mind lies perhaps the true principle of all reform whatever. That reform which rudely breaks away from the instincts of a nation never takes root, and ends in failure. You can never force development or growth ; it is a slow process, and the living germs available in the soil are always the best help to future harvest.

Though I do not mean to disparage it, I think the Brahmo Samâj was a reform of this kind ; it was totally *re-form*, it aimed at re-constructing ancient tradition by destroying it, and planting a new graft on the soil. It is largely a combination of clerical Christianity and Hinduism, and it did not largely agree with the innate tendencies of the people. Swâmi Dayânand sounded the note of retreat—a noble, exalted, venerable return to the ideals of the Veda, from the misleading, disagreeable ideal of Christian religion and Christian science. He succeeded in breaking the charm of Western enlightenment, but, so far as I can judge, he appears to have overridden his hobby of looking for everything in the Veda, and in finding, in his zeal to satisfy modern enquiries, some mechanical explanation of every ancient institution.

The Theosophical Society, much maligned for phenomena and humbug, has, in my opinion, awakened us to a sense of the spiritual greatness that belongs to us, to the treasures of spiritual lore concealed in our books and literature, to the spiritual aim in all our institutions and customs. Last, but not least, the National Congress is awakening us to a sense of public responsibility, and I have every

hope that there is a bright future before it, if it only enlists in its behalf the services of that spiritual revival which alone can promote love of truth, strengthen the duty of self-sacrifice, and lead to unity and action. These attempts at regeneration point pretty distinctly to spiritual culture, to the past of our country bright with the results of that culture. When, therefore, education, science, philosophy and morals point to spiritual culture as the only salvation of thought and life, when all reforms lead us back to the spiritual ideals of our country, and when, above all, reason and the facts of our consciousness bear out the immense importance and enormous fruitfulness of the spiritual ideal, I make bold to assert that there is every necessity of spiritual culture at the present day, and that the future of man, society, government, science, and philosophy is closely bound up with the development of spiritual culture, with the realisation of the ideal of spirit.

I shall now conclude by answering a doubt which, I am sure, has been continually cropping up in the mind of many a hearer in this hall. Will not spiritual culture lead to fatalistic indolence and undermine the working energy of individuals and nations? Will not subordination of the individual slacken some of the springs of great action? A writer in the *Review of Reviews* laid, a few months back, all responsibility for the downfall of India to spiritual culture. I hold that these opinions come from want of correct understanding. The distinction I have made, at the beginning, between culture and education is sufficient to suggest an easy explanation. If culture means *to be* what we *profess*, how can culture of spirit prevent men from being what they profess? When the whole universe is the visible embodiment of spirit, when every atom partakes of the life of spirit, and when every experience is an advance of spirit to self-realisation, it is impossible that any man of real spiritual culture can ever find the realisation of his ideal in indolence, slothfulness, irresponsible fatalism. Spirit is ever free, and he who circumscribes his ideal with any limit whatever, knows not the freedom of spirit, the beauty of spiritual life and culture.

The causes of our downfall do not lie in excess of spiritual culture but rather in the want of it. We lost touch with all that was admirable, venerable, lovable, in the ideals of the Veda, the Upanishads, the Smritis, the Itihâsas and the Purânas; nay, we lost

sight of the deep meaning underlying every rite and custom; and losing the only mother who can keep these things tenderly fresh in our heart and memory, the living Sanskrit language, we learned to despise ourselves, to distrust ourselves, and thus lost also the land we called our own. No slavery more degrading, no curse more withering, can ever be inflicted upon a nation than teaching it to be irreverent to its glorious past. Intellect understands intellect, spirit can understand spirit; and the spirit having been lost, we lost everything bound up with spirit. It is vain therefore to think of such frivolous objections to the ideal of spirit. It never teaches indolence; it promotes activity, it orders work. Look there at Arjuna desponding on the field of Kurukshetra, indulging in those arguments of right and wrong which intellect addresses to intellect, and virtually making up his mind to waive all idea of fight with his relatives and friends. The divine teacher, Shrî Krishna, explains to him the ideal of spiritual life and exhorts Arjuna to do his duty by himself without doing or enjoying the act. Says Krishna: "He who relates himself not with the act as doer, nor with the result as sufferer, lays by no store of *karma*, nor *does* the act, though he should destroy all the three worlds at one stroke." And Arjuna, too, bowing down in reverence, declares himself cured of all doubt, and ready to do his Master's bidding. The rest is too well-known to you; but the moral is plain that spiritual culture cannot lead to indolence or want of the sense of responsible duty. Luxury, sweet indolence, effeminate forms of fashion, false etiquette, gather easily and naturally round a life bound to the material or the intellectual ideal, where, in the struggle for existence, every individual tries to get the better of his neighbour, through the inconceivably secret means of hypocrisy and cant. Spiritual life is straight, honest, free, dutiful, all love and light. It has no dissembling, no monster of *ennui* to be relieved from, it being ever cheerful and active.

If thus far then is made out for the necessity of spiritual culture, at the present day, you will naturally ask how such culture can be brought about. I think I have done my part when I have brought you to understand the necessity of spiritual culture, and it will be your own look out to see whether you will seek for it in the idea of personal God or impersonal Brahman; whether within the pale of this religion or that. You, friends, have the spiritual germ in you; do not



smother its promptings; hear them, and test whatever you accept as spirit, in their light. Learn thus to foster this germ, and seek it beyond the surface from which alone in these days of ease, accommodation and short time, you are accustomed to understand and think. Above all, cultivate the study of ancient Indian Philosophy; if you have time, compare its conclusions and its ideals with those of other philosophies and other modes of thought; and learn to respect the inner meaning of every native institution you go by and live under. Apply yourselves next to the study of the history of your nation, history not as told by Mill and Elphinstone, but as narrated by Manu, Vyâsa and Vâlmiki in the Smritis, the Mahâbhârata, the Râmâyana, and the Purânas. Drink always at the fountain-head; put no trust in translations, especially such as are given you by scholars who are incapable of mediating between you and your forefathers through spirit and spirit alone. Learn and cultivate the Sanskrit language to this end. In all this, however, be as free as the spirit you desire to realise, be as just as the ideal you aspire to, be as loving as the universal All you wish to become. Our past is a field enormously vast and extending from the beginning of time; you may find the tares of material grossness growing side by side with the wheat of spiritual refinement. Learn to distinguish, appreciate and identify. In the realisation of the spiritual ideal herein set forth lies the future salvation of man, society, government, science, philosophy and religion. In this ideal alone consists the hope of our ever rising to our place in the scale of really civilised nations.

MANILAL N. DVIVEDI.



## THEOSOPHICAL ACTIVITIES.

THE President-Founder of the Theosophical Society reached Marseilles on May 30th, and was met there by a heavy mail from various parts of the world, including the news of the American secession. He has gone on to Madrid, to stay with H. P. B.'s old friend, Senor Xifré, the President of the Madrid Lodge, and will shortly come on to England, to the European Headquarters, where he will take up his abode. The veteran President, judging from his letter to the General Secretary of the European Section, seems to be a good deal amused at the wonderful legal arguments which are supposed to demolish his beloved Society, and, like most people, feels it impossible to take them seriously.

### INDIAN SECTION.

From Adyar we have an account of the usual celebration of White Lotus Day; Mr. Tokuzava read a chapter from the *Light of Asia*, and some Brâhmans read the 15th chapter of the *Bhagavad Gîtâ*; much good feeling for H. P. B. was shown.

At Calcutta—where the Acting General Secretary was staying at the time—White Lotus Day was also celebrated, but at the time of writing the usual Indian news has not arrived, and no particulars are therefore to hand.

Two Branches that had been in obscurity—those of Periacolam and Vellore—are again regularly at work.

We learn from *The Theosophist* of the very useful work done by Pandit Anantakrishna Shâstri, the learned and amiable presiding deity of the Adyar Library, in collecting some fifty valuable MSS. in Southern India. The Mahârâja of Travancore gave Rs. 250 towards publishing an edition of Shankarâchârya's *Ânanda Lahiri*.

The President's School for Pariahs is flourishing, and much gratitude is felt towards him for this charitable work.

### EUROPEAN SECTION.

The donations to the European Section have been very small for the past few months and quite out of proportion to the requirements. The amount received from April 20th to May 20th was £11 17s. 9d.

A Conference of the North of England Federation of Lodges of the Theosophical Society was held at Harrogate on May 11th, about sixty members being present. Mrs. Besant took the chair and gave a short account of her travels in Australia and India. "Theosophical Propaganda" was discussed in the afternoon, and also the Rules and Constitution of the Society; a general opinion that the Constitution should be less rigid and formal being expressed. In the evening Mrs. Besant lectured on "Brotherhood, True and False," a free discussion following. The Conferences will in future be held twice a year instead of quarterly as before, the next meeting being held in October.

During her visit to the North of England, Mrs. Besant lectured to a small audience in York, two good ones in Harrogate, and very large ones in Leeds and Bradford. In Bradford it was especially gratifying to note that the religious element, represented by some of the best-known ministers, showed great interest and appreciation. Mrs. Besant also lectured at Ramsgate to a moderate audience.

Mr. Mead paid a short, but very pleasant, visit to Bristol, lecturing to the Lodge on Tuesday, May 28th. The Lodge room was crowded.

"White Lotus Day" was celebrated at several Lodges in the usual manner, appropriate passages from various books being read and short addresses given. At the Blavatsky Lodge large quantities of flowers were displayed, sent by members and friends. Passages from the *Bhagavad Gītā* and *The Voice of the Silence* were read by Mr. Mead and Mr. Keightley, and an address was delivered by Mrs. Besant.

A *Conversazione* was held at Headquarters on May 21st. There was a large attendance. Towards the conclusion Mrs. Besant was requested by some visitors to answer a few questions relating to Theosophy. This she proceeded to do, although rather tired from previous work, Mrs. Mona Caird being the chief questioner. Mrs. Besant has also been to several drawing-room meetings on Theosophy, chiefly attended by literary people, in order to give an opportunity for friendly and unfettered discussion.

The Blavatsky Lodge meetings during the month have been very well attended, the lecturers on the five Thursdays having been Messrs. Mead and Keightley and Mrs. Annie Besant. There have been many visitors at Headquarters, including Mmes. Meulemann and Windust and Mr. Fricke from Holland, Messrs. A. H. Spencer and C. Thurston from New York, as well as several from the provinces.

Count Axel Wachtmeister, who accompanied Annie Besant on her northern tour, has now gone to Sweden, to try and help those who wish to work in unity with their European brethren. The Annual

Convention of the Sub-section has been held, but no report has yet been forwarded to us.

We are pleased to hear that many testify to the great use they find in the *Secret Doctrine* and *Seven Principles* classes.

#### AMERICA.

The majority of members of the American Society have withdrawn from the Theosophical Society and have established a new Society under the title of "the Theosophical Society in America." It held its "first Convention" immediately after the secession, and proclaimed its Constitution on April 29th, 1895. The Constitution is said to be "for the Theosophical Society in the Western Hemisphere," but allows organizations and persons, "wherever situated," to "be affiliated with, or become members of, this Society." The Society has elected Mr. W. Q. Judge President for life, with power to nominate his successor; Dr. Buck is Vice-President. Having concluded its elections and discussions the "First Annual Convention of the Theosophical Society in America adjourned."

The particulars above given are taken from *New England Notes* for May 1st, and the important points are textually quoted. The *Path* confirms the fact that the Convention which began as the "Ninth Annual Convention" changed into the "First Annual Convention," thus marking the severance from the Theosophical Society and the birth of a new Society.

An interesting event was the reading by Dr. Archibald Keightley of Mr. Judge's defence to the charges laid against him by Mrs. Besant. It is satisfactory to see that Mr. Judge was able to deal so fully with the evidence that the defence took an hour and a half to read, and was considered to be quite satisfactory, although Mr. Judge had no more exact knowledge of the evidence than he has had since May or June last, and he had hitherto pleaded that he could not answer because of his ignorance of the evidence.

Mr. Judge has written to the President of the T. S. that he is not and never has been the Vice-President of the T. S., and that the office is therefore vacant. As it is undeniably vacant by the secession of Mr. Judge from the T. S. it is not worth while to enter into any debate on the matter.

Mr. Fullerton has sent round to members of the T. S. a "Narrative," stating various things that had shaken his faith in Mr. Judge's integrity, and detailing the circumstances that led to his final severance of all connexion with him in work.

The fraudulent messages ascribed to Mahâtmâs reached their culminating point in the following letter:

"You have faithfully worked for us by aiding the T. S. and often wondering if we really exist. That we do you should know from intuition alone, as phenomena cannot prove it. But a crisis has now come, foreseen by us, the importance of which you do not know. It demands judgment, not sentiment; intuition, not reason, and a firm support of the cause. The T. S. is in such a condition that there is no hope, save in America. It has at last become a danger, menacing the real theosophical movement, instead of a help to the cause. The duty of the American group is cut off from the diseased parts (*sic*) so that itself can live. If that is not done a few more years full of strife will come to a close in ruins—the work of twenty years ruined through ambition, aided by sentimentality, exercised at the wrong time. Reflect then before you set an organisation above our great cause. Much is expected of you. The destroyers of Theosophy have used their year of probation in increasing and extending unbrotherly acts and thoughts, and have ruined much. No longer temporise, but act. A wide and noble future lies before those who shall aid us by aiding our real movement, the salvation of the human race."

This document was written in the M. script, on heavy rice-paper, scented with sandal-wood, and was surreptitiously placed in the desk of Mr. G. E. Wright, a prominent Theosophist of Chicago, who was opposed to secession, and had been vainly bombarded with letters from well-known members, pressing him to consent to it. Mr. Wright discovered who had smuggled the letter into his desk, and when Dr. Anderson of San Francisco passed through Chicago on his way to the Convention, Mr. Wright gave him the letter, informing him of the facts, to take it on to Mr. Judge with the object of discovering the perpetrator. Mr. Judge, Mr. Claude Wright and Dr. and Mrs. Keightley pronounced the letter "genuine," and it promptly found its way to the press as having reached Mr. Wright "occultly," that its publication might influence wavering members to vote for secession, the fact being concealed that Mr. G. E. Wright repudiated the letter, and knew exactly the "occult" means by which it had reached his desk.

How far this proceeding influenced Chicago feeling, it is hard to say; the Chicago Branch met, and the following resolution was submitted to it:

"*Resolved*: that the Chicago Branch of the T. S. ratify the action of said Boston Convention, and does hereby adopt said constitution of the T. S. in America."

Dr. Allen Griffiths came to Chicago to work for Mr. Judge, and seven new members pledged to secession were taken in on the day of meeting; despite this, an amendment was carried by thirty to twenty-nine inserting the word "repudiate" for "ratify," and striking out all after "Convention." The Branch then elected Mr. G. E. Wright as President. The Shila Branch of Chicago is unanimous against secession, and we have news of seven other branches, making nine to begin with for the re-organising Section. The twenty-nine dissident members of the Chicago Branch have withdrawn, and formed a Lodge of the new Society.

#### AUSTRALASIAN SECTION.

The *Secret Doctrine* class which meets for Tuesday evenings is still well attended, and the interest in it well kept up. Miss Edger has recently started a Corresponding Class in connection with the Lodge, which is so far proving useful, not only to local members, but to the more isolated members in the southern districts of the colony. On the suggestion of C. W. Sanders, a class has recently been formed for the systematic study of *The Voice of the Silence*. It meets every fortnight, and interest in it is well maintained.

During the month the following is the record of our public efforts: on March 22nd, open Lodge meeting, W. Will read a paper upon "Self-made Men and Women;" March 29th was devoted to selecting Mrs. Draffin as the delegate for the Auckland branch to the inaugural Convention of the newly constituted Australasian Section. She left on April 3rd, accompanied by Miss L. J. Browne, who went on her own account. On Sunday evening, March 31st, in the Choral Hall, W. H. Draffin lectured on "The Dangers which Threaten our Children," referring to the forms of vice characteristic of colonial youth; April 5th, open Lodge meeting, Mrs. Cooper read a good paper upon "The Higher Self," and on Sunday evening, April 14th, in the Choral Hall, Miss L. Edger, M.A., lectured upon "The Theosophic View of the Atonement."

AUCKLAND, N.Z.

W.



## REVIEWS.

## THE UNKNOWN WORLD.

Edited by A. E. Waite. [J. Elliott and Co., Temple Chambers, Falcon Court, Fleet Street. Monthly, 6d.]

THIS magazine is now approaching the close of its first year, and will soon be able to issue its second six-monthly volume. Glancing over the handsome volume already issued, we can gladly say that the magazine contains some interesting and instructive articles, and that it deserves a place on the bookshelves of the student. The "Magic Calendar" is a curious and interesting compilation, every day in the year but one, December 22nd, having a record of some birth or death or event bearing on matters attractive to students of Occultism. Mdme. de Steiger's graceful art lends a distinct charm to the journal. We trust that Mr. Waite may receive sufficient support to give his venture a long life.

## JAMBlichUS ON THE MYSTERIES.

Translated by Thomas Taylor (Reprint). [London: The Theosophical Publishing Society, 7, Duke Street, Adelphi; 1895. Price 7s. 6d. net.]

WE have great pleasure in announcing the reprint of Thomas Taylor's scarce translation of Jamblichus' famous work, *The Mysteries of the Egyptians, Chaldeans, and Assyrians*. The 1821 edition is reproduced in almost exactly the same type, paging, etc., and makes a handsome volume of 365 pages. Jamblichus, the pupil of Porphyry, was renowned as one of the links of the Golden Chain of philosophers, and was especially distinguished as an adept in the theurgic art; his work is, therefore, perhaps the most precious document that has come down to us from antiquity, concerning the mysteries, and its present reappearance should be warmly welcomed by all true lovers of antiquity and theosophical students. It is remarkable that the works of Thomas Taylor are being sought with greater and greater avidity, and that second-hand copies are snapped up at higher and higher prices as the months roll on. We have here a concrete proof of the steady growth of interest in "philosophy," in the real sense of the term as distinguished from the aridity of official metaphysic. "Philosophy," to Pythagoras, Plato, and their direct followers, meant rather what we call Theosophy than philosophy in the present restricted sense of the word. It would

be somewhat late in the day to review Taylor's translation. Those who are acquainted with that brave pioneer's work will require no recommendation, for they know that Taylor was more than a mere scholar, he was a "philosopher" also. Those who do not know of Taylor, and who cannot read Greek, must also be content, for there is no other translation into the English tongue. We repeat again that the appearance in the same year of two reprints of Taylor's works, *The Select Works of Plotinus* (Bohn Libraries), and the book under notice, is a sign of the times, and if the present writer can do anything in the matter, the series of reprints will not end here. Meantime *Jamblichus de Mysteriis* is strongly recommended to the notice of all serious students.

G. R. S. M.

#### LES CROYANCES FONDAMENTALES DU BOUDDHISME.

By Arthur Arnould. [Paris: Publications de la Société Théosophique, 11, Rue de la Chaussée-d'Antin; 1895. Price 1 fr. 50.]

THIS little book of seventy-two pages is intended entirely as a propagandist effort, and does not profess to do more than set forth the subject in a popular and understandable form. Mons. Arthur Arnould, whose taking style is so well-known to the readers of *Le Figaro*, *L'Éclair*, etc., has adorned his subject with the results of a long life of literary activity, and brings a polished pen to the accomplishment of his task. The booklet of the President of our French Branch should have a wide circle of readers, and though it goes far outside the official limits of Buddhism, should make them acquainted with the main outlines of the teaching of Gautama Shâkya Muni.

Though we cannot agree with Mons. Arnould that Buddhism is "la fille aînée" of Theosophy, regarded as the mother of all religions (p. 7), we felicitate him on his happy phrase on Protestantism, "Il n'a jamais eu d'Esotérisme, n'étant guère qu'une *amputation du Symbolisme*" (p. 19). Admirable again is the simile our colleague employs to emphasise the danger of flying to the opposite extreme when dissatisfied with either materialism or superstition—"Il gèle au pôle Nord. Nous nous précipitons au pôle Sud — *et il y gèle également*" (p. 35). In brief, *Les Croyances Fondamentales du Bouddhisme* is a useful addition to theosophical literature in France.

G. R. S. M

## THEOSOPHICAL AND MYSTIC PUBLICATIONS.

### THE THEOSOPHIST (*Adyar*).

Vol. XVI, No. 8:—Col. Olcott fills his "Old Diary Leaves" this month with accounts of disputes and troubles, H. P. B. being, of course, the central figure and generally the most active one. The Colonel is evidently still sore from the old wounds, but a cold-blooded reader will probably have his sense of humour more affected than his sympathy by the account of their worries and vexations. "This was always my lot," the Colonel exclaims, "H. P. B. made the rows, and I had to take the kicks and clear out the intruders." The first visit to Mr. Sinnett's house is described, and also a meeting with the Vedântist Mâji. The tale, "Overshadowed," is concluded in this number, as is the article on "Zoroastrianism." "Some Aspects of the Sikh Religions" is a paper giving interesting information on a little known subject. L. Salzer writes on Metempsychosis and the Vedas, and the usual short notes on various subjects conclude the issue.

A.

### THE PATH (*New York*).

Vol. X, No. 2:—Madame Blavatsky's letters scarcely sustain the promise of those published at first, though they are not lacking in interest. Alexander Fullerton writes on Masters and the Theosophical Society. Lovers of humour will welcome back the "Testimony as to Mahâtmas," consisting of the visions of

"I," "A. B. C." and "A. E." and—the message circulated by Mr. Fullerton (!!). Perhaps we shall hear more of the last "Testimony." "A Basis for Ethics," by Miss Hillard, is an interesting exposition of Universal Brotherhood.

A.

### THE VÂHAN (*London*).

Vol. IV, No. 11:—Contains two communications of interest, the Resolutions passed at the late Convention of the American Section, and a letter from Mr. Judge to Colonel Olcott, stating that he was not and had never been Vice-President of the Theosophical Society. The "Enquirer" was received with varying degrees of favour when it formed, in what seem now to be almost prehistoric times, a regular portion of *The Vâhan*, but most readers will welcome it now, even in the very minute dose administered in this issue. The problem raised and answered (?) is that of reincarnation on other planes.

A.

### LE LOTUS BLEU (*Paris*).

Vol. VI, No. 3:—*Le Lotus Bleu* is fortunate in its literary contributors, and this number is especially excellent. It begins with the first portion of an article by M. Emile Burnouf, the eminent Orientalist, on Metaphysics. Time and space are taken up in the portion given in this issue. Dr. Pascal writes on Theosophical teaching, and M. Guymiot on Gunas

and Tattvas. Dr. Hartmann expounds the nature of Pitris, Larvæ, and Demons according to Madame Blavatsky's teaching. Other short articles and notes of an interesting character complete the number.

A.

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SOPHIA (*Madrid*).

Vol. III, No. 5:—H. P. B.'s article on the "Babel of Modern Thought" is concluded in this number. The translations of *Letters that have helped me*, the life of Madame Blavatsky by her sister, and the *Building of the Kosmos* are continued. M. Treviño begins a critical exposition of a recently published book, *El Origen Polidrico de las Especies*, which attempts to work out a scheme of evolution along geometrical and mathematical lines, taking the formation of regular solids as the basis of the theory.

A.

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ANTAHKARANA (*Barcelona*).

Vol. II, No. 17:—This issue of our little Spanish periodical contains a translation of an article on Death and Rebirth from *Le Lotus Bleu*, Chapter II of the new translation of the *Bhagavad Gîtâ* and the conclusion of the *A B C of Theosophy*.

A.

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THE THEOSOPHIC GLEANER  
(*Bombay*).

Vol. IV, No. 9:—This is an unusually good number, containing a short article on "Our Legitimate Work in this Life," the first portion of a paper on the Sun, and well selected extracts from other periodicals. The number concludes with short notes on various subjects.

A.

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THE TRANSACTIONS OF THE  
SCOTTISH LODGE (*Edinburgh*).

Vol. II, No. 19:—This number includes a paper on "Regeneration," and one on "The Tattvas in Modern Science," to-

gether with a short introduction to the former paper. The writer of "Regeneration" expounds most peculiar mystical ideas in an able manner, the point of view being a somewhat extreme Christian one. The concluding paper is merely a short note on the formation of the brain and nerves, describing the various centres.

A.

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OURSELVES (*London*).

Vol. I, No. 2:—Contains a nicely written article by P. C. Tovey. "Helios" requires severe repression, and appears rather confused as to the difference between very blank verse and prose.

A.

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JOURNAL OF THE MAHÂ-BODHI  
SOCIETY (*Calcutta*).

Vol. IV, No. 1:—Contains a translation of part of the *Brâhmana Dhammikasutta* and the beginning of a list of Pâli technical terms, an article on "The Sacred Science," and a number of short notes and papers of varying interest. There are no articles of special note.

A.

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JOURNAL OF THE BUDDHIST TEXT  
SOCIETY OF INDIA (*Calcutta*).

Vol. II, No. 3:—The "Proceedings" of the Society are of the most severely technical nature, and form dry reading for the ordinary person. The *Journal* contains a Buddhist tale, "The Merchant's Wife," with the usual prominence of the "moral," a translation of a chapter of the *Ashla Sahasrika*, "The Story of King Mandhâtâ," and an article on "Buddhism in Japan." "The Sequel of the Story of Izotiskka" is also given, in verse of a rather stumbling order.

A.

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TEOSOFISK TIDSKRIFT (*Stockholm*).

June, 1895:—This number seems to be quite one of the best. We first meet with a paper on "The Killing out of the Lower Self," by Mr. Ljungström, one of



whose very beautiful poems, "The Secret of the Higher Life," is inserted later on. Mr. Zettersten's address on "Love and Forbearance," given at the Stockholm Lodge, is well deserving of attention, as also his account of the Theosophical Society Convention is noteworthy in its own place. Besides a quotation—full of valuable ethical exhortations—from one of H. P. B.'s letters, there is a rendering in Swedish of Mrs. Cooper-Oakley's "On Devotion," both by C. S. The "Commentaries," on *Light on the Path*, are continued in Translation (E. Z.), and the number winds up with some literary notices.

FR.

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#### NEW ENGLAND NOTES (*Boston*).

Vol. I, No. 4:—This new periodical is already well versed in American methods of humour, and consists entirely of a Historical Sketch of the Theosophical Society, and a "Counsel's Opinion" on the Society. The conclusions legally arrived at are: that the headquarters of the Society are at New York; that Colonel Olcott is not President; that supposed members of the Society outside America are neither *de jure* nor *de facto* members, as their applications were not made to the council at New York; that the branches in America are the only ones which have a *de jure* existence, and that consequently the so-called American Section is the whole Society. The American character is certainly well supplied with ingenuity.

A.

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#### THEOSOPHIA (*Amsterdam*).

Vol. IV, No. 37:—Contains some remarks on H. P. B. and White Lotus Day, and an article entitled "What is the meaning of Theosophy?" The translations of *The Key to Theosophy*, *Through Storm to Peace*, *Letters that have helped me*, and *The Idyll of the White Lotus* are continued.

A.

#### MERCURY (*San Francisco*).

Vol. I, No. 10:—One can hardly desire anything better of the kind than this little periodical. It is written for children, and it is also written by people who understand children and know what to give them. This issue opens with a very pretty tale, "In the Heart of the Rose," and though it ends with a moral, the moral has not the usual flavour of the dispensary. The stories of "The Sleeping Beauty" and "Cinderella" are expounded in an appropriate manner, and the Editor writes a letter to the children on the present difficulties in the Theosophical Society.

A.

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#### THE LAMP (*Toronto*).

Vol. I, No. 10:—*The Lamp* must be congratulated on the improvement in its illustration this month. The result is distinctly less libellous than heretofore. The subject is H. P. B. Judging from the somewhat disturbed editorial remarks, LUCIFER can claim some credit for the pictorial reform. The suggestion as to a comic almanack is excellent, and has been discussed more than once. "The Rationale of Theosophy" is a nicely written and sensible article. "The Mystery of the Moon" is a skit on scientific methods, which does not give much promise in its first instalments.

A.

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#### THE METAPHYSICAL MAGAZINE (*New York*).

Vol. I, No. 5:—In "The New Psychology," with which this issue opens, an attempt is made to point out the direction in which modern research is moving, with regard to the nature of man. Alexander Fullerton in "Steps in Occult Philosophy," endeavours to work out a rational scheme of Philosophy based on ordinary observation, and writes in a clear and logical manner. The number also includes articles on "Tao: the Chinese Being," "Moral Healing through



Mental Suggestion," and "Thought Direction."

A.

#### THE NORTHERN THEOSOPHIST

(*Redcar*).

Vol. II, No. 19:—The editor begins with some remarks on the constitution of the Theosophical Society, which appears to be no Society, but a chaotic collection of Lodges. The awkward fact of unattached members is airily disposed of, to the editor's satisfaction, if not to theirs. The editor has evidently been trying to solve the problem as to whether he exists *de jure* or only *de facto*, and has been somewhat unhinged by the effort. "The Revolt of the Personality" deals with self-control, and Miss Shaw writes on "Womanhood."

A.

#### THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 13 to 16:—The series

of articles on "What is Modern Christianity?" is continued in these numbers.

The review of *The Buddhism of Tibet* is reprinted from LUCIFER, and the translation of the elaborate *Visuddhimagga* proceeds.

A.

#### OTHER PUBLICATIONS.

We have also received the following: *The Moslem World*; *Book Notes*, consisting mainly of a list of second-hand books to be obtained at 7, Duke Street; *The Sanmarga Bodhin*; *Revue des Sciences Hermétiques*, which is no review, but a bookseller's catalogue; *American Oriental Department Paper*, containing translations of parts of the *Mundaka Upanishad* and *Vāyu Purāna*; *The Agnostic Journal*, with its usual crusade against orthodox Christianity; *Light*, containing many interesting articles and reports of lectures, among the latter Mr. Taylor's lecture on Spirit Photographs.

# LUCIFER.

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## ON THE WATCH TOWER.

THE President-Founder arrived at Charing Cross in the evening of June 8th; he reached Marseilles on May 30th, and went from there to Madrid to see the Madrid Branch and its well-known President Señor Xifré, who has done so much for Theosophy in Spain. The President's journey to England was delayed by a landslip that blocked the railway and shut him up in a Spanish village. He did not, however, waste his time there, as he wrote the Executive Notice that will be found in "Theosophical Activities." The President was met at Charing Cross by the General Secretary of the European Section, and came on to the Sectional Headquarters, where he resides during his stay in England. On the 20th he went over to Holland, to visit the Lodge at Amsterdam, where he is the guest of those faithful workers, Mmes. Meulemann and Windust, and Mr. Fricke.

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The great question as to whether we exist *de jure* or not is set at rest by the existence of an instrument from "the New York Society," placing all authority in the hands of the President-Founder, in whom thus incarnated all the powers of the Society. The perturbed spirits who were not sure if they were constitutionally embodied, or had merely seized on their earthly dwellings after a *de facto* but casual fashion, may therefore rest in peace; they have a duly-recognised right to their present bodies, and exist *de jure* in a highly respectable way. So here we are at the end of our constitutional troubles, and we may hope to go on at peace, without any further waste of time.

It is interesting to note how in many "savage" races traditions and customs remain indicative of knowledge that has vanished away. Among the Maoris of New Zealand these are specially noticeable, and show very plainly that the ancestors of this remarkable race were possessors of at least some fragments of Occult learning. Ere the colonising English set foot in the islands there were schools of astronomy, mythology, pharmacy and history open to the eldest sons of high priests—the priesthood being hereditary—and schools of agriculture, manufacture, fishing and hunting open to all. In the first-named schools the traditional mantrains, etc., were rehearsed, the most scrupulous care being exercised to preserve the magnetic isolation of the pupils, and the students were examined at intervals, the "pass examination" being a manifestation of the power to kill a person with an invocation. Sacred teaching was given only between sunset and midnight, the teachers were unpaid, and celibacy was enforced on the pupils. The school of astronomy held its sessions from sunset to sunrise; stars were observed and the periods for cropping, bird and fish catching, etc., were fixed. One, two or three women were present to perform religious rites.

\* \* \*

ATUA is the One from whom all proceeds, and He began the work of creation in darkness, singing: "Po (darkness) begat Teao (light)." Fourteen are the heavens, and many are the Gods; some live in the heavens and some, for their disobedience, were cast down into the lower worlds and dwell there. There was war in heaven, and the conquered were sent "tumbling down to the worlds below." Blood and fat are man's life and the heart is the seat of the spirit—the "cave of Vishnu." Man's body came from the red earth, and his lungs from the clouds; his heart, kidneys, blood and Spirit were obtained from God by prayer. Man's Soul was to be trained, and Wi taught: "Educate and build up the Soul, that it may go correctly to the world of Spirits." When I was in New Zealand I sought information about the race that dwelt there ere the white man came, and learned much from some who had studied carefully. The above facts were gathered from John White's monograph, *The Ancient History of the Maoris*,

There has been much discussion on the part played by "heredity" in the production of a criminal class, and vicious qualities are often said to be "inherited." While we must not forget that all manifestation of qualities down here must be made by way of the body, and must therefore be coloured by inherited physical conditions, neither must we forget that mental qualities belong to the Ego, and are brought with it into incarnation. The following statement, as being against the loose popular idea of criminal heredity, may be found interesting :

I have repeatedly seen the most virtuous children of the most vicious parents ; and on the other hand, I have known the children of the most virtuous parents to turn out the most hardened criminals. There is a pretty general and settled conviction among scientific criminologists that moral qualities, purely and simply as moral qualities, are not transmitted. (W. F. M. Round, the Secretary of the National Prison Association in the U.S.A., a penologist of high repute. Quoted in *Forum*.)

This supports the views of the later school of Evolutionists, led by Weissmann, which does not regard virtuous and vicious qualities as transmissible from parents to offspring.

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Often in conversation with orthodox Hindus, I find myself challenged on the possibility of communication with Jîvanmuktas, with Those Who have gained liberation and are free from the compulsory wheel of births and deaths. It may be useful to give here the substance of Shrî Shankarâchârya's commentary on Sûtra 32, Pâda 3, Adhyâya 3 of the *Brahma Sûtras* :

Adhikârika Purushas remain till their duty (Adhikâra) is fulfilled.

The great Teacher remarks that it is stated in the Itihâsas and Purânas that Brahma Gnyânîs (knowers of Brahma, hence liberated Souls, or Jîvanmuktas) re-incarnate ; e.g., the Scripture states that the old Rishi named Apantaratamas re-incarnated as Krishna Dvâipâyana, under the orders of Vishnu. It is also stated that Vashishtha, a mind-born son of Brahmâ, having lost his body by the curse of Nimi, re-incarnated from Mitra and Varuna, under the orders of Brahmâ. It is also stated in the Scripture that Bhrigu Mahârshi and some others, also mind-born sons of Brahmâ, re-incarnated in the Varuna sacrifice. Sanatkumâra also, a mind-born son of Brahmâ, re-incarnated as Kumârasvâmi, owing to the vow

He Himself made to Rudra. We also read often in the Scripture that Mahârshi Nârada and others re-incarnated. Even in the Vedas we read that Brahmā Gnyânîs reincarnate. Some of these re-incarnate after leaving the present body ; others, by the power of Yoga, enter other bodies, while still remaining in the present body. All these appear, from the Scripture, to have mastered the meaning of all the Vedas. These—Apantaratamas and others—Who have been ordered to perform the duties necessary for the preservation of the world, remain for the fulfilment of these duties. Just as the Sun, after performing the duties pertaining to the system (Jagat) for one thousand Yugas, at the end of that period enjoys Mukti, without rising or setting ; just as the living Brahmā Gnyânîs enjoy Mukti after exhausting their Karma ; so Apantaratamas and others, Who are Īshvaras (Lords) being appointed by Parameshvara (the Supreme Lord) for different duties, remain till the orders are fulfilled, and enjoy Moksha after that.

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This puts it beyond doubt that in the opinion of the great Shankarâchârya it was possible for Jîvanmuktas to remain within the sphere of earth, in order to discharge the duties laid upon Them by supreme authority. In one of the sections of the forthcoming third volume of *The Secret Doctrine*, entitled "The Mystery of Buddha," there is an explanation intensely interesting to all Occult students, dealing in detail with the conditions under which continued work on earth is possible for even the loftiest Souls. In this connexion is also shown the relationship that existed between the Buddha, Shankarâchârya, Jesus, Apollonius of Tyana, and others.

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It is very interesting to find Prof. Roberts-Austen, C.B., F.R.S., lecturing on metals at the Royal Institution, speaking of "certain phases in the life-history of metals," saying that metals and alloys "really present close analogies to living organisms," and affirming "that a future generation will speak of the evolution of metals as we now do of that of animals, and that observers will naturally turn to the sun as the field in which this evolution can best be studied." How delightful, too, to listen to the learned Professor of the nineteenth century speaking with a certain almost affectionate regard of the once-derided alchemists :



If the alchemists constantly draw parallels between living things and metals, it is not because they were ignorant, but because they recognised in metals the possession of attributes which closely resemble those of organisms. "The first alchemists were gnostics, and the old beliefs of Egypt blended with those of Chaldea in the second and third centuries. . . . "Men have being"—constitution—"like metals;" you see how closely metals and life were connected in the minds of the alchemists.

The Professor guards himself against being supposed to attribute consciousness to metals, as he considers that their changes are brought about from outside, while the conduct of conscious beings is guided from within. May be, he will go further after a while, and if not "a future generation" will, and then differences of degree in life will be recognised rather than of kind.

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*The Indian Mirror* has the following, and one can but wish that all Englishwomen who visit India would speak as sensibly as does Miss Billington:

Miss Billington, who made a careful study of Indian women during her recent tour in this country, makes the following observations bearing on the subject:—The mistake which it invariably seems to me is initially made in approaching the subject of the condition of Indian women, is to adopt a tone of patronage towards them, forgetting always that they possessed a civilization already old when our own began, while there is a tendency to look for the mistakes and shortcomings of the system, rather than to seek the recommendations and advantages which it must undoubtedly own when we bear in mind that it has survived long centuries of revolution, change, and conquest. My own inquiries showed me that in the majority of cases where European education had been accepted, it is seldom accompanied by any desire to set aside old social habits.

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Our brother, Parbati Charun Roy, is publishing some interesting autobiographical sketches in a Spiritualistic magazine, called *The New Age*. He saw a little of H. P. B., and she treated him with the affection which so readily flowed out to all Hindus and to the Indian land. Bâbu Parbati Roy was very much Anglicised at one time, and H. P. B. attacked him on this in an affectionate way; she wrote:

I do fervently hope and pray that some day will find you a good Âryan, and in your *dhoti* again.

Writing in 1888 a warm letter of invitation to Lausdowne Road, she says :

Do come, I shall be so glad, my love for the benighted Hindus having been increasing these years in proportion to your love for the civilization and sciences of those accursed Europeans—the symbol of every evil.

Poor Europeans ! yet she loved many of them well, and they stood by her faithfully to the end. And surely, also Masters have Their disciples in all lands, although more in India than elsewhere.

\* \* \*

The Fifth Annual Convention of the European Section of the Theosophical Society assembled at the Portman Rooms, Baker Street, on July 4th, and was called to order by the President-Founder at 10 a.m. A large number of delegates were present and many members and friends. The President, on taking the chair, was challenged as to his right to take it by a delegate of the Bow Lodge—a challenge at once put aside as unconstitutional. After the roll-call and the election of Messrs. Mead and Glass as Secretaries of the Convention, the General Secretary of the Indian Section, and Dr. Weekes Burnett, the delegate of fifteen of the Branches in America now organizing as the American Section, were received. An attempt of the delegate of the Bow Lodge to have read from the minutes of the last Convention some matter referring to contentions was defeated, and the Chairman then delivered his opening address, an able and conciliatory account of the late troubles and present position of the Theosophical Society.

Dr. Archibald Keightley, President of the H. P. B. Lodge, then asked that a resolution of Mr. Coryn's challenging the *de jure* existence of the Society, should be taken before the election of officers. The President ruled that the motion was out of order, since the President, with the formal approval of his General Council, had already decided that the legal status of the Society was unimpeachable, and their decision was the law of the Society, until the President was impeached, the General Secretaries were discharged, and a new Council had reversed the decision. The President's ruling was hotly challenged, and with rare generosity, the President permitted argument on his ruling, and the final submission of it to the vote of the Convention ; it was upheld by

thirty-nine votes to fourteen. The President then informed the Convention that he had received a letter from the President of the new Theosophical Society in America, but that he declined to present it to the Convention, on the ground of the discourteous form of its address, since it was his duty to protect the Society from insult. Another hot set of speeches from Mr. Judge's adherents against the ruling of the Chair followed, and after a time Mrs. Besant rose, and while deferring to the ruling of the Chair, asked that as a matter of courtesy the letter might be read and then laid on the table, although as it contained an attack on members of their body, it could not be accepted and the attack thus endorsed. On this, a division was taken, and by thirty-nine votes to thirteen, Mrs. Besant's proposal was carried. But as the proposal prevented the endorsement by the Convention of Mr. Judge's personal attack on his antagonists, and merely allowed the courtesy of receiving and reading the letter, the delegates of the eight Lodges supporting Mr. Judge, with their friends, left the Convention after an excited protest. The business thereafter went smoothly on; Mr. Mead was unanimously reelected Secretary, Mr. Cuffe Treasurer, Señor Xifré, Mr. Fricke, M. Arnould, Mr. A. P. Sinnett, and Dr. Wynn Westcott Executive Committee, and Messrs. Faulding and Moore Auditors. Dr. Zander's name was withdrawn from the Committee, as the Swedish Lodges have become a Section of the Theosophical Society, and a congratulatory resolution to the new Section was passed, Count Wachtmeister voicing the fraternal greetings he had brought from Sweden. £50 were then voted to the Headquarters' Treasury at Adyar as a special gift.

\* \* \*

Mr. A. P. Sinnett's appointment to the Vice-Presidency was received with much warmth, and was unanimously recommended by the Convention to the approval of the Lodges. His long membership in the Society, his world-repute as an author, and his character for perfect uprightness and courage, obviously marked him out as the best possible holder of the second place in the Theosophical Society, and it was small wonder that his acceptance of office at the moment when the Society had been so bitterly attacked, roused much enthusiasm, increased still more by the way in which

he replied to the greeting and by his expression of the hope that the effect of all the troubles might be the drawing together more closely of all the members of the Theosophical Society. Mrs. Besant's resolution for a Committee to receive and consider amendments to the Constitution was then adopted in a slightly modified form, and the Committee proposed by her—and previously submitted by her to the Blavatsky Lodge—was agreed to: Dr. Westcott, Dr. Coryn, Messrs. Sinnett, Mead, Firth, Corbett, Jevons, Miss Cooper and herself. At the evening meeting "Reincarnation" was chosen as the subject, and short speeches were made by the President, Messrs. Mead, Kingsland, Firth, B. Keightley, Glass, Leadbeater and Mrs. Besant.

On the second day of the Convention, resolutions of fraternal good wishes were passed unanimously to the new Theosophical Society in America—moved by Mr. Kingsland and seconded by Mrs. Besant—to the loyal Branches of the late American Section of the Theosophical Society, now organising as a new section—proposed by Mrs. Cooper Oakley and seconded by Mr. Firth—and to the Australian Section—proposed by Mrs. Besant and seconded by Mr. Williams, a word of thanks to Countess Wachtmeister and Mr. Staples being included in this. An amendment to the greeting of the loyal Branches in America was moved by a private member, but negated by the unanimous vote of the Lodges. A useful discussion on Theosophical work followed, and the meeting closed with a warm vote of thanks to the President for coming to Europe to defend the Theosophical Society. In the afternoon the annual photograph was taken, and the pleasantest of gatherings passed in conversation and questionings; the evening meeting was held in the large hall of the Portman Rooms, and a very big audience listened to the speeches from the President, Vice-President, the General Secretaries of the European and Indian Sections, and Mrs. Besant, thus closing a Convention which will be memorable in the annals of the Society for the final defeat of the attempts to disrupt the Theosophical Society, and for the drawing closer of the bonds of union in the great majority. And so may the Theosophical Society continue on its way, having shown itself strong to resist alike external and internal attack, with no words of anger for its enemies and safe in the hearts of its friends.

## ORPHEUS.

(Continued from p. 286.)

### III. ORPHIC WORKS.

#### THE LOGIA.

I HAVE already in the last chapter spoken of several Syntheses or Symphonies of the Logia of the great teachers of classical antiquity. Now a Logion is a "great saying," and it has precisely the same meaning as Mahâ-vâkyam, the technical term applied to the twelve great mystical utterances of the Upanishads, such as "That art Thou," etc. These Logia were universally recognised as words of wisdom, and were the most sacred legacies of the sages to humanity. They were collected together and formed the most precious "deposits" (διαθήκαι) of the various nations, the same term being also given to the Christian Bible.

Thus Herodotus calls Onomacritus a "depository of oracles" (διαθέτην χρησμῶν), the word carrying the meaning of "one who arranges," corresponding to the term Vyâsa in Sanskrit. These collections of Logia were then generally called "deposits," the word also bearing the meaning of "testaments" as containing the divine will or dispensation. The same word is used by Strabo (x. 482) of the Laws of Lycurgus, and ecclesiastical writers refer to the canonical books as ἐνδιάθετοι (Eusebius, *Chron.* p. 99a). Hence it is that the commentators or arrangers of these scriptures are called διαθέται, the name applied by Herodotus to Onomacritus. Grotius declares that the term (δαθήκη) was applied by the Orphics and Pythagoreans to such sacred laws (*cf.* Jablonski, ii. 397).

These collections were also called Sacred Utterances (ἱεροὶ λόγοι), and Clemens Alexandrinus refers to one such saying of Orpheus as "that truly sacred utterance" (τὸν ὀντως ἱερὸν λόγον)—Lobeck, *op. cit.*, p. 714).



## SECRET WORKS.

Such books were very carefully guarded and were the secret scriptures or bibles of many states. Cicero (*De Div.*, i. 44) speaks of such a Bible of the Veii. The Athenians, in the time of the kings, possessed a similar Bible of Logia (Herodotus, v. 90), and Dinarchus (*Or. c. Demost.* 91. 20) tells us that the safety of the state depended on this secret scripture (*ἀπορρήτους διαθήκας*). These occult sayings (*ἀπόθετα ἔπη*) are further called by Suidas (*sub voc.*) "withdrawn volumes" (*βιβλία ἀνακεχωρηκότα*), that is to say, books withdrawn from public perusal, or in other words, apocryphal, hidden or secret (*ἀπόκρυφα*). And not only was this the case with the ancient writings themselves, but also with the commentaries upon them, and by degrees with everything referring to them, until finally we find Themistius, the Rhetorician, in the fourth century, speaking of that "mass of archaic wisdom not open to the public or in general circulation, but scarce and occult" (*στῖφος ἀρχαίας σοφίας οὐ κοινῆς οὐδὲ ἐν μέσῳ κυλινδουμένης ἀλλὰ σπανίου καὶ ἀποθέτου*—Themist., *Or.*, iv 60).

To the same class of writing we must undoubtedly refer the most precious of the Orphic scriptures, especially as we find that the Hymns were used in the Mysteries. But besides these there was a host of works on various and widely differing subjects, generally referred to Orpheus, of the majority of which we only possess the titles. The following list of such works is taken from Lobeck (*op. cit.*, pp. 361-410).

## LIST OF WORKS.

1. *Amocopia* (Ἀμοκοπία): a title of unknown meaning. Perhaps it signifies the "Art of the Good Shepherd" (Ἀμνοσκοπία), *ἀμνός* meaning "a lamb," and *σκοπία* "watching"; or it may mean "divination by sheep."
2. *The Argolid* (Ἀργολικά): probably an epic poem.
3. *The Argonauts* (Ἀργοναυτικά): the famous Argonautic Expedition.
4. *The Laws of the Stars* (Ἀστρονομικά).
5. *The Bacchic Rites* (Βακχικά).
6. *On Plants* (Περὶ Βοτανῶν).
7. *Agriculture* (Γεωπονικά): especially dealing with the influence of the moon. See no. 11,

8. *The Deposits* (Διαθήκαι): see under heading "Logia."
9. *The Net* (Δίκτυον): see no. 28.
10. *Twin Natures* (Διδυμή).
11. *The Twelve Year Cycles* (Δωδεκαετηρίδες); *Works and Days* (Ἔργα καὶ Ἡμέραι), the appropriate days for planting, etc; and *The Calendar* (Ἐφημερίδες).

Such works were usually referred to under the general title "Agriculture" (περὶ γεωργίας); nor were they mere treatises on farming, but dealt with nature-workings and the alchemy of the unseen forces of the world-envelope. Thus the famous *Book of Nabathæan Agriculture* dealt with the *worship* of the Babylonians. This book is stated by the Arabic translator (904 A.D.), Abû-Bekr A'hmed ben 'Ali ben Wa'hschijah el Kâsdani, or the Chaldæan, to have been written in Nabathæan or ancient Chaldæic, to have consisted of nine volumes, and to have been compiled by three sages, between the first and last of whom elapsed no less than 18,000 years. (See Chwolsohn's *Die Ssabier und der Ssabismus*, 2 vols., 8vo., Petersburg, 1856, ii. 705.) This book dealt not only with agriculture but with religious worship, magical rites and invocations, the occult powers of herbs and plants, etc. (See LUCIFER, xiii. 381, art. "Sabians and Sabianism.") Moreover we should recollect that the great hero in the Eleusinian Mysteries was Triptolemus (Pliny, *Hist. Nat.*, vii. 56; Callimachus, *Hymn. in Cererem*, 22; Virgil, *Georg.*, i. 19), who was fabled to have taught mankind "agriculture," in other words all the arts and sciences. He was the first priest of the Great Mother, to whom she imparted all her mysteries. Triptolemus is generally represented as mounted on a winged car drawn by serpents (*Élite Céramographique*, iii. 48-68; Gerhard, *Auserles. Vasenbilder*, tab. 41 sq.). This is evidently a mythological reminiscence of the "divine men" who taught primitive humanity all its arts and sciences.

12. *The Epigrams* (Ἐπιγράμματα).
13. *The Theogony* (Θεογονία): the degrees of the divine emanation, or the genealogy of the divine powers.
14. *The Enthronings of the Great Mother* (Θρονισμοὶ Μητρώου): this refers to the mystic rite known as "Incathedration," which Dion Chrysostom mentions (*Or.*, xii. 387). The adepts (οἱ τελούντες) enthroned the candidate (τὸν μνούμενον)

and circled round him in a mystic dance. In the same passage Dion speaks of the accompaniment of strange mystic sounds and alternations of light and darkness (πολλῶν δὲ ἀκούοντα τοιούτων φωνῶν, σκότους τε καὶ φωτὸς ἐνάλλαξ αὐτῷ· φαινομένων). It was no doubt a ceremony representing cosmic phenomena and their application to spiritual development, the candidate representing the sun and the enactors of the drama representing the planets; or in other words the glorification of the conquering sun, or perfected aspirant, by the subordinate powers. Proclus, in *Plat. Theol.* (vi. 13), speaking of the order to which the Corybantic powers belonged, writes: "Plato, being persuaded by the mysteries, and by what is performed in them, indicates concerning these unpolluted Gods. . . . In the Euthydemus he makes mention of the collocation on a throne, which is performed in the Corybantic mysteries."

15. *Incensing* (Θυηπολικόν).
16. *The Sacred Sayings* (Ἱεροὶ Λόγοι): see under "Logia."
- 17 and 18. *The Sacred Vestiture* (Ἱεροστολικά), and *The Rite of the Girdle* (Καταξωστικόν): candidates on their initiation were invested with a band or cord. This reminds us of the Brâhmanical thread and Pârsi kusti. It may also have reference to the symbolical draping of the temple statues.
19. *The Descent into Hades* (Κατάβασις ἐς Ἅδου):
20. *The Earth-Regions* (Κλίσεις Κοσμικαί): Astrologers assigned seven regions or "climates" (*climata*, κλίσεις) to the Earth. It has been suggested, however, that the proper reading is Κτίσεις Κοσμικαί, which would make the work treat of "The Building of the Kosmos."
21. *The Corybantics* (Κορυβαντικά): probably having reference to the "enthronings" and the myth of the Corybantes, who guarded the cradle of the young Bacchus with circle dances and musical sounds.
22. *The Cup* (Κρατήρ): this was also the title of one of the Hermetic works. It is the Cup offered by the Deity to the souls, from which they drink the wine of wisdom. This may be compared with the symbology of the Grail Legend, and will be treated of later on. It also refers to the World-Soul,

23. *On Precious Stones* (Λιθικά): the nature and engraving of precious stones as talismans.
24. *On Myth-making* (Μυθοποιία): that is to say, the art and rules of the making of myths or sacred narratives.
25. *Temple-Building* (Νεωτευκτικά): this reminds us of the famous "canon of proportion" known to the temple-architects of antiquity, but difficult now to discover (*cf.* M. Vitruvius Pollio, *De Architectura*, ix.).
26. *The Art of Names* (Ὀνομαστικά): treating of the names of the gods and their interpretation.
27. *The Orphic Oaths* (Ὀρκοὶ Ὀρφικοί): the oaths or pledges taken in the Mysteries.
28. *The Veil* (Πέπλος): in the public processions of the Panathenæa this famous mystic Veil or Web (*cf.* no. 9) was borne aloft like the sail of a galley, but this was only the symbol. Mystically it signified the Veil of the Universe studded with stars, the many-coloured Veil of Nature (*cf.* Philo, *De Som.*, i., p. 92, vol. v. Pfeiff.—τὸ παμποίκλον ὕφασμα, τουτονὶ τὸν κόσμον). This was the famous Veil of Isis, that no "mortal" had raised, for that Veil was the Spiritual Vesture of the man himself, and to raise it he had to transcend the limits of individuality, break the bonds of death, and so become *immortal*. Eschenbach (p. 51) is also quite correct in referring this to the famous Net of Vulcan in which Mars and Venus were taken, and the gods (cosmic powers) laughed in high Olympus. Aristotle, quoting the Orphic writings, speaks of the "animal born in the webs of the net" (*De Gen. Anim.*, II. i. 613 c.). Photius (clxxxv.) tells us that the book of Dionysius Ἀῤῥεensis, entitled *Netting* (Δικτυακά), treated of the generation of mortals. And Plato himself (*Tim.*, p. 1079. F.) likens the intertwining of the nerves, veins and arteries, to the "net work of a basket" or a bird cage. Johannes Protospatharius, *Hes. Opp.* v. 777) says that: "Homer calls Nature a woman, weaving a web with purple threads (our bodies with crimson fluids [lit. blood]), on a marble loom (our bones)." And Hippolytus (*De Antichr.*, iii. 6. Fabr.) speaks of the "warp and woof, the flesh woven by the spirit." But all these are only

the lower correspondences of the real Web of Destiny, which resides in the spiritual nature itself.

29. *On Earthquakes* (Περὶ Σεισμῶν).
30. *The Sphere* (Σφαῖρα).
31. *Songs of Deliverance* (Σωτήρια).
32. *The Mystic Rites* (Τελεταί): see no. 34.
33. *The Triads* (Τριαγμοί).
34. *The Hymns* ("ὕμνοι): these Hymns were used in the Mysteries, as may be seen from the following arguments, which I have summarized from Taylor's introduction to *The Mystical Hymns of Orpheus* (pp. xxxiv-xxxix).

Lycomedes says that these Hymns were used in the sacred rites pertaining to Ceres, *i.e.*, the Eleusinia, an honour not accorded to the Homeric hymns, although the latter were the more elegant. And this is borne out by Pausanias (*Attica*, xxxvii.), who, stating "that it is not lawful to ascribe the invention of beans to Ceres," remarks: "he who has been initiated into the Eleusinian mysteries, *or has read the poems called Orphic*, will know what I mean." Porphyry (*De Abstinencia*, iv.) tells us that beans were forbidden in the Eleusinia. Again, Suidas informs us that the word τελετή signifies *a mystic sacrifice, the greatest and most venerable of all*. This word, or its cognates, occurs in nearly every Hymn, and Proclus (in *Plat. Theol.* and in *Comm. in Alcibiad.*), whenever he speaks of the Eleusinia, calls them the most holy "Teletai" (ἀγνόταται τελεταί). In fact, the Thryllitian MS. calls the Hymns "Teletai," and Scaliger remarks that they contain nothing but such invocations as were used in the Mysteries. Moreover, Demosthenes (*Or. c. Aristogit.*) speaks of "Orpheus, our instructor in most holy Teletai." Further, it is evident from several of the Hymns that the rites enjoined in them were performed at night. Now the lesser mysteries, or those in which the drama of the rape of Proserpine was enacted, were performed at night, and Sallust (*De Diis et Mundo*, iv.) informs us that this drama represented the "descent of souls"—which mystic descent is said by Plato in the *Republic* (Bk. x.) to take place at midnight. From all of which I think it may be fairly concluded "that these Hymns not only pertained to the Mysteries, but that they were used in the celebration of the Eleusinian, which, by way of eminence (κατ' ἐξοχὴν) were called *The Mysteries*, without any other note of dis-



tion." And I may further add that this disposes entirely of the theory that the Orphics had nothing to do with the Eleusinia proper.

35. *The Physics* (Φυσικά): not in our sense of the word. "Those who investigated the hidden powers, laws and sympathies of Nature were called Physici" (*qui occultas verum naturalium vires rationesque et sympathias scrutantur, Physici dici solent.* —Lobeck, *op. cit.*, p. 753).
36. *The Oracles* (Χρησμοί).
37. *Oomancy* (Ὠοσκοπικά): divination by means of the eggs of certain birds. The white of the egg was used by the clairvoyant priest as a mirror of futurity.

#### ALL THAT IS LEFT TO US.


Such are the titles of the works classed under the vague heading "Orphic." Nearly all are known by their title only, not a line of their texts remains, and scholars busy themselves with ascribing even such scraps of the flotsam and jetsam from the great wrecks of antiquity to some slightly known or entirely obscure writer who compiled a work (also now lost) with a somewhat similar title. The texts that do remain may be found in any *Orphici Opera Omnia*, as, for instance, of Gesner, and consist of simply the *Argonautica*, *Hymni*, *Libellus de Lapidibus* and some *Fragments*, on all of which the brains of scholasticism have been employed more to prove external illegitimacy than internal consanguinity. The *Argonautica* (not to be confounded with the well-known poem by Apollonius Rhodius) contain 1,373 verses; the Hymns are generally given as eighty-six in number, nearly all being very short; the *Lithica* consist of a "proem" of ninety lines, a "hypothesis" of seventy-nine, and descriptions of twenty stones, varying from 129 to four lines. The real Hymns of the Mysteries (whether we possess correct translations of the actual Hymns in those now remaining is extremely doubtful) were guarded with great secrecy (*sub sancti silentii sacramento commendata mystis*—Gesner in *Prolegg.* p. xxvii.). Suidas says that the *Lithica* were included in the "Teletai," that is to say, had to do with the same rites, and we are told that such talismans are without efficacy if not properly "consecrated." Students of the Kabalah of the Jews and Chaldæans, and of the Mantra-vidyâ of

the Hindus, will then very easily comprehend the connection between the "hymns" and "engraving" of talismans, and it may be further deduced, if it were not immediately apparent, that the Hymns were of the same nature as the Mantras of the *Rig Veda*.

#### 'ORPHEUS' THE 'INVENTOR.'

From a consideration of the titles and nature of the books ascribed to Orpheus, it is not surprising to find him spoken of as the "inventor" of all the arts and sciences, and the father of civilization. He was the poet, the interpreter of the fates, the master of the healing art and the inaugurator of mystic ritual. He, therefore, invented the measures of sacred verse, he was the teacher of Mantra-vidyâ; he discovered the alphabet, was the maker of hieroglyphics and symbols; he wrote down the prophecies and oracles, and devised the means of purifying the soul and the body; he was the high priest of all mystic rites, the king-initiator. What matter of surprise, then, is it that all such attainments and such powers were summed up in the one word "magic."

#### 'ORPHEUS' THE 'MAGICIAN.'

As Apuleius (*Apol.*, i. 326) says: "They who study providence in human affairs with greater care (than others) and approach the divine powers (*deos*) with greater frequency, are vulgarly called magicians (*Magos*), as were of old Epimenides and Orpheus, and Pythagoras and Ostanes." And Apollonius (*Eph.*, xvi. 390) says that the "followers of Orpheus should be called magicians (*μάγους*)." Pausanias (vi. 20) further cites an Egyptian opinion that "Orpheus was skilled in magic," and Dio, Maximus, Heraclides, Quintilian, and Macrobius, say that it was not the wild beasts that were charmed, so much as that men of a wild and unruly nature were brought back to a milder form of life by Orpheus. Euripides (*Cyclop.*, 639) speaks of the "spell of Orpheus" (*ἐπιφθὴν Ὀρφεύην*) which the Satyrs desired to possess. It is a power that works of its own will, like the "thunder-bolt," and reminds us of Thor's Hammer, the Miölnir, symbolized in the East by the Svastika , and recalls the Âgneyâstra, the "fire weapons," or magic powers, spoken of in the Purânas and Râmâyana (see Wilson's *Specimens of the Hindu Theatre*, i. 297; and *The Dream of Râvan*,

pp. 120-137). These Astras or "supernatural weapons" were the higher powers of that art of which the lowest effects are seen in "hypnotic suggestion," etc., and the science is known in Sanskrit as *Astra-vidyâ*.

#### THE OPINIONS OF THE KABALISTS.

It will not be out of place to record here the opinions of three learned Kabalists on Orpheus. First, then, let us summon Picus Mirandulanus into court (*Opp.*, p. 106, Ed. Basil):

"Although it is not permitted us to publicly explain the secrets of magic, which we in the first place extracted from the Hymns of Orpheus, nevertheless it will be of advantage to indicate their nature by hints drawn from the leading ideas of his aphorisms, in order to engage the attention of contemplative minds. The names of the gods, of whom Orpheus sings, are not the titles of deceiving demons but the designations of divine virtues. Just as the Psalms of David are admirably designed for the 'work' of the Kabbalah, so are the Hymns of Orpheus for natural magic. The number of the Hymns of Orpheus [288] is the same as the number by which the three-fold deity created the æon, numerated under the form of the Pythagorean quaternary. He who does not know perfectly how to intellectualize sensible properties by the method of occult analogy, will never arrive at the real meaning of the Hymns of Orpheus. The Curetes of Orpheus are the same as the powers of Dionysius. The Orphic Typhon is the same as the Zamael of the Kabbalah. The Night of Orpheus is the *En Suph* of the Kabbalah," etc.

And we may add that the Pseudo-Dionysius, whose works were the source of mediæval Christian mysticism, and were held in the greatest reverence by Thomas Aquinas, Tautler and Meister Eckhart, were copied from the order of the divine hierarchies as set forth by Plotinus, Jamblichus, and Proclus, who all, through Plato and Pythagoras, based themselves on Orpheus.

Next Cornelius Agrippa of Nettesheim writes as follows in his *Philosophia Occulta* (II. lviii. 203):

"The names of celestial souls are many and diverse on account of their manifold powers and virtues with regard to lower objects. Hence have they been allotted the diverse names which the ancients used in their hymns and invocations. In this connection we make

remark that every soul of this kind is said, according to the Orphic theology, to have a double virtue, polarized into an intellectual and a vivifying nature. Thus we find in the heavenly spheres the Cribronian Bacchus (Δικνίτης) and the muse Calliope, and in the heaven of [fixed] stars Picionius (Περικιώνιος) and Urania. In the heaven of Saturn, Amphietus and Polyhymnia; in the heaven of Jupiter, Sabasius and Terpsichore; in the heaven of Mars, Bassarius and Clio," etc.

Finally Athenasius Kircher, in his explanation of the Isiaic Tablet, writes as follows (*Ed. Æ.*, iii. 123):

"All this, Orpheus correctly and graphically describes: 'Holy Lady, many-named, sceptre-bearer of the famous pole, thou, who holdest the midmost throne of all; Lord, who from the Bear holdest the seals of the nine!' And Hecataeus, quoted by Clemens Alexandrinus, tells us that the polar plane was, among the Egyptians, indicated by an ennead [or hierarchy of nine], and Psellus that the all-embracing power of the Bear rules with nine holy seals."

From these opinions we learn that those who had a knowledge of occult nature took a totally different view of the Orphic Hymns and writings from the mere scholiast, philologist or archæologist. It is further interesting to note that Picus refers to the Psalms as having certain magical properties; in other words, the Psalms were originally Songs of Initiation and invocations, like the Mantras of the *Rig Veda*. I was recently told at Rome by a learned priest, that a musician had just re-discovered the ancient rhythm (called by the Hindus Svara) of the Psalms, that, although this was known to have existed in antiquity, no scholar had been able to discover it, but that musical genius had at last come to the help of the incapacity of scholarship. Moreover, that the old "bulls" of the Pope had a certain rhythm, and without this rhythm none were genuine. That is to say that the Pope when speaking *ex cathedra* was supposed to be under a certain *afflatus* or inspiration.

#### IV. GENERAL REMARKS ON ORPHIC THEOLOGY. ORPHIC SYMBOLISM.

Taylor says that the Grecian theology was first "mystically and symbolically" promulated by Orpheus, and so at once goes to



the root of the whole matter. To understand that theology, therefore, we must treat it from the point of view of mysticism and symbolism, for no other method is capable of extracting its meaning. Moreover, in this we only follow the methods and opinions of its own adepts, for, as Proclus says: "The whole theology of the Greeks is the child of Orphic mystagogy; Pythagoras being first taught the 'orgies' of the gods ['orgies' signifying 'burstings forth' or 'emanations,' from *ὀργάνω*] by Aglaophemus, and next Plato receiving the perfect science concerning such things from the Pythagorean and Orphic writings" (quoted by Lobeck, p. 723; who unfortunately gives no reference, and so far I have not been able to discover the passage in Proclus).

These symbolical Orphic fables have for ages baffled the intelligence of rationalistic literalists, and shocked the prudery of ecclesiastics who, erroneously regarding the Jewish myths as actual realities, have fallen into the same error with regard to the fables of Orpheus. Nonnus states the simple fact in saying (*Expos. in II. Invect. c. xviii. 526*): "Orpheus describes the series of powers, and the modes, energisings and powers of being, by means of fabulous symbols; and these fables he composes not without shameful obscenity." This "shameful obscenity," refers to the stories of rape, incest, dismemberment, etc., of the Gods, so familiar to us in Grecian mythology; all of which things would be highly improper, if recited of men or anthropomorphic entities, but which are at once removed from such a gross interpretation, when understood as symbolical representations of the emanations of divine and lesser powers, and the interactions of occult natures. It is contrary to the most elementary ideas of justice to ascribe thoughts and intentions to the ancient makers of these myths, which only exist in the prurient minds and ignorant misconceptions of posterity.

Thus we find Proclus (*Theol.*, I. iv. 9) writing, "the Orphic method aimed at revealing divine things by means of symbols, a method common to all writers of divine lore (*θεομυθίας*)"; and Plutarch (*De Pyth. Orac.*, xviii.), "formerly the wisdom-lovers exposed their doctrines and teachings in poetical fictions, as, for example, Orpheus and Hesiod and Parmenides"; and Julian, the so-called apostate (*Or.*, vii. 215*b*), "many of the philosophers and theologists were myth-makers, as Orpheus," etc. In the same



*Oration* (217), he continues, "concerning the myths of the Mysteries which Orpheus handed down to us, in the very things which in these myths are most incongruous, he drew nearest the truth. For just in proportion as the enigma is more paradoxical and wonderful, so does he warn us to distrust the appearance, and seek for the hidden meaning." Philostratus also (*Heroic.*, ii., 693) asserts that, in reading the disputes among the Gods in the *Iliad*, we must remember that the poet "was philosophising in the Orphic manner"; and Plutarch (*De Dædal.*, Frag. IX. i. 754) tells us that, the most ancient philosophers have covered up their teachings in a lattice-work of fables and symbols, especially instancing the Orphic writings and the Phrygian myths—"that ancient natural science both among the Greeks and foreigners was for the most part hidden in myths—an occult and mysterious theology containing an enigmatical and hidden meaning—is clear from the Orphic poems and the Egyptian and Phrygian treatises."

#### PHALLICISM.

These myths were not only set forth in verse and prose, but were also represented pictorially and in sculpture in the Adyta of the temples. And though it can be argued that in a pure state of society, in which the nature and interaction of divine and lesser powers could be taught, such myths and symbols could be understood without damage to morals, nevertheless, in a degenerate age, when the meaning of these symbols was forgotten, grave dangers arose, and the insanity of phallicism inoculated its virus into the community. Of such symbolical pictures and sculptures we hear of a number in antiquity, and even to-day they are to be found in Hindu temples. Against such abuses the Christian fathers, ignorant of the original intent, and seeing only the evil effect (an effect due to the impure minds of the populace of their day and not to the devisers of the myths) arrayed themselves. They especially instanced a picture of Zeus and Hera in the temple of Samos, which Chrysippus, the Stoic, long before their time, in the third century B.C., had already explained as representing the reception of the divine intellections (σπερματικούς λόγους) by primordial matter for the creation of the universe, "for matter is Hera and deity is Zeus." (Cf. Clemens, *Homil.*, V. xviii. 667, and Origen, *Contra Celsum*,

IV. xlvi. 540, Ed. Spencer.) And Eustathius (ad. Dion v. 1) quotes an Orphic fragment which speaks of "the circle of tireless glorious-streaming Ocean, which pouring round Earth clasps her within the embraces of his circling eddies"—where Ocean represents the demiurgic Zeus and Earth his consort Hera.

And so we find Proclus (in *Polit.*, p. 388) writing "all that Homer says of the intercourse of Zeus and Hera is stated theologically," that is to say symbolically and mystically. And again (in *Parm.*, ii. 214, Cousin, vol. iv.): "Theologists symbolise these things by means of 'sacred marriages.' In brief the interaction of Divine causation is mystically called 'marriage.' And when they see this interaction taking place among elements of the same kind, they call it the 'marriage' of Hera and Zeus, of Heaven and Earth, of Cronus and Rhea; but when between lower and higher, they call it the 'marriage' of Zeus and Demeter; and when of superior with inferior they designate it the 'marriage' of Zeus and Core."

#### IDOL-WORSHIP.

The statues in the Mysteries were also of a symbolical character, and Zosimus (v. 41), in the fifth century, when relating the sack of Rome by Alaric, king of the Visigoths, laments that, "the statues consecrated by the holy mysteries, with the downfall of these mysteries, were soulless, and without efficacy." The consecration of such statues and symbols pertained to the art of theurgy, which may throw some light on 'idol-worship.' And Proclus tells us (in *Crat.*, p. 28) that, "the adepts placed such 'organs' in sympathetic relation with the gods, and held them (*e.g.*, the shuttle, the sceptre and the key) as symbols of the divine powers." And Taylor, referring to the same passage of Proclus, writes (*Myst. Hymn.*, p. 52, n.): "Initiators into the Mysteries, in order that sensibles might sympathise with the Gods, employed the shuttle as a signature of *separating*, a cup of *vivific*, a sceptre of *ruling* and a key of *guardian* power. Hence Pluto, as guardian of the earth, is here said to be the keeper of the earth's keys." Perhaps students of the Tarot may trace the signatures of the four suits in the above symbols.

Into such statues it was believed that a "soul" or "divine power" entered, the technical term for such "innixture" or

"insinuation" (*εἰσπνοή*) being the same as that employed for the reincarnation of the soul into a body. This may be compared to the Hindu theory of Â-vesha and Â-veshana, which the western dictionaries explain as "possession by devils," and the pandits as the taking possession of a body by a soul, either that pertaining to the body, or that of another person.

G. R. S. MEAD.

(*To be continued.*)

It is very curious to notice the hostility with which Theosophy is regarded by the ordinary pressman. Dr. Dorman has just written a book entitled *From Matter to Mind*, giving the "main outline of some of the principles of physiology, psychology, and general philosophy." *The Daily Chronicle* bestows considerable praise upon the book, but declares that "Dr. Dorman's dictum as to the dominance of reason is falsified in the lamentable weakness of much of the second part of this book. . . . Worst of all is the chapter which indicates a lurking sympathy with a credulity affronting to reason and degrading to faith. For only sympathy, or at least the feeling that there may be 'something in it,' can explain the pages wasted in exposition of that bundle of logomachies and numerical quiddities grouped under the misused term 'Theosophy.' And so on, and so on. The lack of training in sustained thought is at the root of the difficulty of understanding Theosophy so often displayed by small critics, but one would have thought that *The Daily Chronicle* would have had on its staff a literary man capable of reviewing philosophical works. It is good to see that the ancient teaching is finding its way into modern scientific books.

## THE PRAYAG LETTER.

MR. JUDGE challenged me to give my opinion on this letter, but—acting within his right as Editor—excluded from the columns of the *Path* my answer to his challenge. Not only so, but he reverses my answer—and this is outside his right as Editor—by saying that I allege the message to be non-genuine, “and thus walks beside Col. Olcott in abuse of H. P. B.” In my answer I said very distinctly: “I do not regard the letter as genuine, *but I have never attributed it to H. P. B.*” (italics in article), and I went on to give my reasons, drawn almost entirely from H. P. B.’s own writings, for not regarding the letter as authentic. I do not complain that Mr. Judge should suppress my answer, nor that he should convey to his readers’ minds the opposite of my statement about H. P. B.; for I know that it is necessary to his position that I should be represented as attacking my dear friend and teacher, and that those who do not see my own words should be confirmed in their belief in this industriously-propagated delusion.

The publication of the letter, if it should be regarded as from H. P. B., may do some harm to the Theosophical Society in India, and will certainly injure her memory, as it is in flagrant contradiction with her definite and published teachings. The recipients of it wisely kept it to themselves, and thus little harm was done by it, beyond the shutting out of the Theosophical Society of a few men who would have been useful members. The gentleman who sent it to Mr. Judge is much distressed at the use that has been made of it, and the best that can now be done to repair the mischief is to publish Mr. Judge’s own letters about it, which will show how anxious he was a short time ago that it should not be regarded as anti-Brâhmanical.

His second letter is an admirable one, and puts the matters in question in a very clear light. In the third, two points are interest-

ing; one, that in January, 1894, Mr. Judge frankly stated that he was not in a position to ask as to the genuineness of the letter, and the second his statement that the channel through which a message comes may distort the intended meaning of it—a view which, from the context, was intended to depreciate this particular message, and which, taken in conjunction with Mr. Judge's present declaration that the message came through H. P. B., seems to put him in the position taken by Col. Olcott, and for which he so bitterly attacks the latter.

ANNIE BESANT.

LETTER I.

LONDON.

*July 4th, 1893.*

DEAR SIR,—I beg to thank you for writing to me and enclosing a copy of a message sent some years ago to the Hindu members of the Prayag Theosophical Society. On reading yours I at once felt a confidence that you were making me a correct report of the matter, but as important interests and probably events are involved, I deemed it my duty to examine the original, so that I might be able to say I had seen that with my own eyes. That examination I cannot make in time for the next mail, and have therefore to beg your indulgence and allowance of delay in replying directly to your questions. Being here in London to attend a convention of the Theosophical Society, yours was forwarded to me from New York.

I have read your letter with very great interest. But I do not retreat from my circular, nor do I think the letter you copy for me alters either the circular or the position of things. It was not because you or others were professors of orthodox Brahmanism that that letter spoke as it did; nor was it because Buddhism in its exoteric sense is the religion of the Masters. The letter distinctly speaks of esoteric Buddhism, and that must be the same as esoteric Brahmanism. I should be forced to conclude that the writer of that letter was neither an exoteric Buddhist or Brahman. Further than the above, for many years I have known that the Masters are neither of above.

I would ask you to wait a little longer until I have seen the original here and formed my views a little more.

I am,

Sincerely,

(Signed)

WILLIAM Q. JUDGE.



## LETTER II.

THEOSOPHICAL SOCIETY, AMERICAN SECTION,

GENERAL SECRETARY'S OFFICE,

HEAD QUARTERS: 144, MADISON AVENUE,

NEW YORK.

September 28th, 1893.

MY DEAR SIR,—This letter should have gone some weeks ago, but by a curious accident after having written it, it was rolled into the back of my desk, in a manner which prevented me from getting it, and thus I have had to re-write it as I had no time to take my desk apart. I promised in London to answer you more at length. I have read your letter very carefully, and beg to say :

(1st) Inasmuch as you have never published the message you copy, it cannot be possible that that message is the cause of any opposition from the Brahmanical community, however much effect it may have had on you.

(2nd) I think you are altogether mistaken in supposing that the letter quoted asks any one to become a *Nastika*. I do not think it does. If you construe esoteric Buddhism to be the same as outside Buddhism, you might be right, but the whole of the letter speaks of inner Buddhism, which to my knowledge and from my investigation, is the contrary of *Nastikism*. The reference in the letter to Buddhism and *Nastikism* is, I think, meant for irony and nothing more.

(3rd) If you will look at the matter from an entirely outside point of view, not as an orthodox Brahmin but simply as a thinker, is it not quite true that there are thousands of "fakeers," Sannyinis, and Sadhus leading the most pure lives, and yet being as they are in the path of error, never having had an opportunity to meet, see, or even hear of any of the Rishis? This is because these devotees follow a set of practices based upon some particular system of religion, and that clouds their minds from the real truth. It is the same with the Buddhist devotees who, sticking to a particular system of metaphysics, are clouded as to the truth. It must also be the same with many Brahmins. Is it not true that a sincere belief may be erroneous, and that its very sincerity will prevent the believer from seeing the highest truth? Furthermore, is it not a fact, that the Rishis, sages and Mahatmas are above all systems of Philosophy, Metaphysics and Religion? This is stated in the Vedas. It seems to me that in the letter quoted the intention was to show that many Brahmins who depended too much on orthodoxy could not get at the final truth, however sincere.

I believe most firmly in the Mahatmas, Masters of Wisdom, and that they are not confined to any particular race or time, and that they look down from the very height of truth, and see that in order to reach them the devotee must rise like them above all systems, and be able to see the truth under all. The Brahman has the greatest opportunity, because his religion is nearest the truth, but it is necessary for him to pierce through so-called orthodox teachings, and

try to find the truth underneath, even though he continues as a Brahman to follow outwardly all the practices which custom enjoins.

The Brahmans have before them this fact, that centuries ago the Rishis were plainly visible and spoke with them, but now-a-days they do not. What is the reason? There must be a reason, and the reason can doubtless be found by you in your own Shasters. I have not altered my opinion since reading your letter. I still think that the destiny of India is to give truth to the world, but that truth must be found underneath of all ceremonies and all practices. It is for the Hindus to find out how they should act, so as to bring back again the glorious supremacy in spiritual matters which India once held in fact.

*I sincerely trust that you will not find it necessary to publish the letter, since it might lead to too much misunderstanding with men who are not as capable as yourself, and as the Bhagwat-Gita says, we should not confuse the mind of the ignorant. I beg to offer you the assurances of my fraternal regards.*

Sincerely,

(Signed)

WILLIAM Q. JUDGE.

#### LETTER III.

THEOSOPHICAL SOCIETY, AMERICAN SECTION,

GENERAL SECRETARY'S OFFICE,

HEADQUARTERS: 144, MADISON AVENUE,

NEW YORK,

*January 12th, 1894.*

MY DEAR SIR,—I have your letter of the 27th of December, replying to my letters of respectively July 4th and 28th of September. I feel much honoured that you have taken so much trouble to write me about this matter.

Respecting the letter in question, I was not able to see the original, as Mr. Sinnett was too busy to find it, and was not able to recollect all the details, and I could not wait in London long enough so as to secure his further attention.

I would like to put the case a little differently from yours, thus:

(a) I asked the Brahmans to co-operate with me in the Theosophical Society.

(b) I said that the Theosophical Society was not in favour of Buddhism as against every other religion, and that it could not be called a Buddhist Propagation Society. The question as to whether the Theosophical Society is, or is not, a danger to Brahmanism I do not think I raised in that way, for I am not sufficiently acquainted with the whole world to know whether the Society might or might not in some respect be a danger to that religion or any other. What I attempted to say was as stated above, and to that I still adhere. I know that Mrs. Besant, Mr. Fullerton, Mr. Mead, myself, and many others are sympathizers with Brahminism, and not with Buddhism, and knowing this, I am qualified to state that the Society is not a Buddhist Society, and should not be looked at with prejudice by the Brahmans, because they thought it was Buddhist. I do

not think that the message referred to is inconsistent with this opinion, for if you assume the message to be from one of those personages, it only gives the opinion of that personage. Hence I am not able to give any opinion yet on the question of the genuineness of the message, nor am I qualified to ask the direct question which you request me at the end to do. Supposing that such a question was asked, and the answer came that it was genuine, I do not see myself that it would make any difference in my position, as if such an answer was given I should not alter my beliefs nor my present attitude which personally is favourable to Brahminism, but as an official is neutral to all religions. I should think that this position which I have outlined now in my letter would be sustained as a mere matter of academic discussion by any of your friends with whom you are accustomed to discuss, and I would be very glad to have you discuss it with them if you see fit.

I knew that you did not mean ill to the Theosophical Society, although I am not well acquainted with you, and am very glad to have you state this to be the fact, *and also very glad to know that you are not in any hurry to publish the message.* I am also extremely delighted to have you as a Hindu, and as a Brahman, state that you believe that there are Mahatmas. You are, of course, quite justified in saying, if you so think, that the particular Mahatmas in question do not exist, or are of the sort which you believe in. But I do not regard even that as dependent upon that particular letter in question. I suppose you take the same view I do in regard to the question of letters and the messages from Mahatmas or sages, that it may often happen that the channel through which they come may distort the intended meaning, and that actual letters written by such personages are rare, because of the great forces which such an act on their part would engender; certainly if one of them actually wrote a letter with his own hands, no one except the most ignorant could fail to feel its force; and yet in such a case it might be quite possible that they, being above all religions, as the Vedas proclaim, might say in their wisdom something that would be contrary to the views of any religionist, whether he were Brahman or not.

I think the Theosophical Society is doing a great deal of good for the religion of India, and that it will be found in the years to come to do more and more, and certainly the present tour of Mrs. Annie Besant, who is a believer in Brahmanism, and not in any sense a Buddhist, is arousing a great deal of spiritual interest in your own country for which I am sure you will not be ungrateful. Please accept the assurances of my brotherly regard.

Yours truly,

(Signed) WILLIAM Q. JUDGE.

## KARMA.

*Every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions; a current which re-acts upon any sensitive or nervous organisation which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls this his "Skandha"; the Hindu gives it the name of "Karma." The Adept evolves these shapes consciously; other men throw them off unconsciously.\**

No more graphic picture of the essential nature of Karma has ever been given than in these words, taken from one of the early letters of Master K. H. If these are clearly understood, with all their implications, the perplexities which surround the subject will for the most part disappear, and the main principle underlying Karmic action will be grasped. They will therefore be taken as indicating the best line of study, and we shall begin by considering the creative powers of man. All we need as preface is a clear conception of the invariability of law, and of the three great planes in Nature.

### THE INVARIABILITY OF LAW.

That we live in a realm of law, that we are surrounded by laws that we cannot break, this is a truism. Yet when the fact is recognised in a real and vital way, and when it is seen to be a fact in the mental and moral world as much as in the physical, a certain sense

\* *The Occult World*, pp. 89, 90. Fourth edition.

of helplessness is apt to overpower us, as though we felt ourselves in the grip of some mighty Power, that, seizing us, whirls us away whither it will. The very reverse of this is in reality the case, for the mighty Power, when it is understood, will obediently carry us whither *we* will ; all forces in Nature can be used in proportion as they are understood—" Nature is conquered by obedience "—and her resistless energies are at our bidding as soon as we, by knowledge, work with them and not against them. We can choose out of her boundless stores the forces that serve our purpose in momentum, in direction, and so on, and their very invariability becomes the guarantee of our success.

On the invariability of law depend the security of scientific experiment, and all power of planning a result and of predicting the future. On this the chemist rests, sure that Nature will ever respond in the same way, if he be precise in putting his questions. A variation in his results is taken by him as implying a change in his procedure, not a change in Nature. And so with all human action ; the more it is based on knowledge, the more secure is it in its forecastings, for all " accident " is the result of ignorance, and is due to the working of laws whose presence was unknown or overlooked. In the mental and moral worlds, as much as in the physical, results can be foreseen, planned for, calculated on. Nature never betrays us ; we are betrayed by our own blindness. In all worlds increasing knowledge means increasing power, and omniscience and omnipotence are one.

That law should be as invariable in the mental and moral worlds as in the physical is to be expected, since the universe is the emanation of the ONE, and what we call Law is but the expression of the Divine Nature. As there is one Life emanating all, so there is one Law sustaining all ; the worlds rest on this rock of the Divine Nature as on a secure, immutable foundation.

#### THE THREE PLANES IN NATURE.

To study the workings of Karma on the line suggested by the Master, we must gain a clear conception of the three great planes, or regions, of the universe, and of the Principles\* related to them. In this a diagram may help us, showing the three planes, with the

\* See, for these, MANUAL I.



Principles related to them, and the vehicles in which a conscious Entity may visit them. In practical Occultism the student learns to visit these planes, and by his own investigations to transform theory into knowledge. It may be said in passing that the phrase "subtle body," as used below, covers a variety of astral bodies, respectively suitable to the varying conditions of the very complicated region indicated by the name "psychic plane."

Physical	Psychic or Astral	Spiritual	Âtmâ-Buddhi Manas	Gross Body	Subtle Body	Causal Body
	Lower Psychic	Higher Psychic		Kâma-Manas		
	{ Kâma Astral			Subtle Body		
	Body				Gross Body	

Now the matter on these planes is not the same, and speaking generally, the matter of each plane is denser than that of the one above it. This is according to the analogy of Nature, for evolution in its downward course is from rare to dense, from subtle to gross. Further, vast hierarchies of beings inhabit these planes, ranging from the lofty Intelligences of the spiritual region to the lowest sub-conscious Elementals of the physical world. On every plane Spirit and Matter are conjoined in every particle—every particle having Matter as its body, Spirit as its life—and all independent aggregations of particles, all separated forms of every kind, of every type, are ensouled by these living beings, varying in their grade according to the grade of the form. No form exists which is not thus ensouled, but the informing entity may be the loftiest Intelligence, the lowest Elemental, or any of the countless hosts that range between. The entities with which we shall presently be concerned are chiefly those of the psychic plane, for these give to man his body of desire (Kâma Rûpa)—his body of sensation, as it is often called—

are indeed built into its astral matrix and vivify his astral senses. They are, to use the technical name, the Form Elementals (*Rûpa Devatâs*) of the animal world, and are the agents of the changes which transmute vibrations into sensations.

The most salient characteristic of the kâmic Elementals is sensation, the power of not only answering to vibrations but of feeling them; and the psychic plane is crowded with these entities, of varying degrees of consciousness, who receive impacts of every kind and combine them into sensations. Any being who possesses, then, a body into which these Elementals are built, is capable of feeling, and man feels through such a body. A man is not conscious in the particles of his body or even in its cells; they have a consciousness of their own, and by this carry on the various processes of his vegetative life; but the man whose body they form does not share their consciousness, does not consciously help or hinder them as they select, assimilate, secrete, build up, and could not at any moment so put his consciousness into rapport with the consciousness of a cell in his heart as to say exactly what it was doing. His consciousness functions on the psychic plane, and even in the higher psychic regions, where mind is working, it is mind intermingled with Kâma, pure mind not functioning on this astral plane.

The astral plane is thronged with Elementals similar to those which enter into the desire-body of man, and which also form the simpler desire-body of the lower animal. By this department of his nature man comes into immediate relations with these Elementals, and by them he forms links with all the objects around him that are either attractive or repulsive to him. By his will, by his emotions, by his desires, he influences these countless beings, which sensitively respond to all the thrills of feeling that he sends out in every direction. His own desire-body acts as the apparatus, and just as it combines the vibrations that come from without into feelings, so does it dissociate the feelings that arise within into vibrations.

#### THE GENERATION OF THOUGHT-FORMS.

We are now in a position to more clearly understand the Master's words. The mind, working in its own region, in the subtle matter of the higher psychic plane, generates images, thought-forms. Imagination has very accurately been called the creative faculty of

the mind, and it is so in a more literal sense than many may suppose who use the phrase. This image-making capacity is the characteristic power of the mind, and a word is only a clumsy attempt to partially represent a mental picture. An idea, a mental image, is a complicated thing, and needs perhaps a whole sentence to describe it accurately, so a salient incident in it is seized and the word *naming* this incident imperfectly represents the whole; we say "triangle," and the word calls up in the hearer's mind a picture, which would need a long description to fully convey it in words; we do our best thinking in symbols, and then laboriously and imperfectly summarise our symbols into words. In regions where mind speaks to mind there is perfect expression, far beyond anything words may convey; even in thought-transference of a limited kind it is not words that are sent, but ideas. A speaker puts into words such part of his mental pictures as he can, and these words call up in the hearer's mind pictures corresponding to those in the mind of the speaker; the mind deals with the pictures, the images, not with the words, and half the controversies and misunderstandings that arise come about because people attach different images to the same words, or use different words to represent the same images.

A thought-form, then, is a mental image, created—or moulded—by the mind out of the subtle matter of the higher psychic plane, in which, as above said, it works. This form, composed of the rapidly vibrating atoms of the matter of that region, sets up vibrations all around it; these vibrations will give rise to sensations of sound and colour in any entities adapted to translate them thus, and as the thought-form passes outward—or sinks downward, whichever expression may be preferred to express the transition—into the denser matter of the lower psychic regions, these vibrations thrill out as a singing-colour in every direction, and call to the thought-form whence they proceed the Elementals belonging to that colour.

All Elementals, like all things else in the universe, belong to one or other of the Seven Primary Rays, the Seven primeval Sons of Light. The white light breaks forth from the Third Logos, the manifested Divine Mind, in the Seven Rays, the "Seven Spirits that are before the Throne," and each of these Rays has its seven Sub-rays, and so onwards in sequential subdivisions. Hence, amid the endless differentiations that make up a universe, there are

Elementals belonging to the various subdivisions, and they are communicated with in a colour-language, grounded on the colour to which they belong. This is why the real knowledge of sounds and colours and numbers—number underlying both sound and colour—has ever been so carefully guarded, for the will speaks to the Elementals by these, and knowledge gives power to control.

Master K. H. speaks very plainly on this colour language ; He says :

*How could you make yourself understood, command in fact, those semi-intelligent Forces, whose means of communicating with us are not through spoken words, but through sounds and colours in correlations between the vibrations of the two ? For sound, light and colour are the main factors in forming those grades of intelligences, these beings of whose very existence you have no conception, nor are you allowed to believe in them—Atheists and Christians, Materialists and Spiritualists, all bringing forward their respective arguments against such a belief—Science objecting stronger than either of these to such a degrading superstition.\**

Students of the past may remember obscure allusions now and again made to a language of colours ; they may recall the fact that in ancient Egypt sacred manuscripts were written in colours, and that mistakes made in the copying were punished with death. But I must not run down this fascinating by-way. We are only concerned with the fact that Elementals are addressed by colours, and that colour-words are as intelligible to them as spoken-words are to men.

The hue of the singing-colour depends on the nature of the motive inspiring the generator of the thought-form. If the motive be pure, loving, beneficent in its character, the colour produced will summon to the thought-form an Elemental, which will take on the characteristics impressed on the form by the motive, and act along the line thus traced ; this Elemental enters into the thought-form, playing to it the part of a Soul, and thus an independent entity is made in the astral world, an entity of a beneficent character. If the motive, on the other hand, be impure, revengeful, maleficent in its character, the colour produced will summon to the thought-form an Elemental which will equally take on the characteristics impressed on the form by the motive and act along the line thus traced ; in this case also the Elemental enters into the thought-form, playing to it the part of a Soul, and thus making an independent entity in the astral

\* *Ibid.*, p. 100.



world, an entity of a maleficent character. For example, an angry thought will cause a flash of red, the thought-form vibrating so as to produce red ; that flash of red is a summons to the Elementals of a destructive, disintegrating type, and they sweep in the direction of the summoner, and one of them enters into the thought-form, giving it an independent activity. Men are continually talking in this colour-language quite unconsciously, and thus calling round them these swarms of Elementals, who take up their abodes in the appropriate thought-forms provided ; thus it is that a man peoples *his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions*. Angels and demons of our own creating throng round us on every side, makers of weal and woe to others, bringers of weal and woe to ourselves—verily, a Karmic host.

Clairvoyants can see flashes of colour, constantly changing, in the aura that surrounds every person : each thought, each feeling, thus translating itself in the astral world, visible to the astral sight. Persons somewhat more developed than the ordinary clairvoyant can also see the thought-forms, and can see the effects produced by the flashes of colour among the hordes of Elementals.

#### ACTIVITY OF THOUGHT-FORMS.

The life-period of these ensouled thought-forms depends first on their initial intensity, on the energy bestowed upon them by their human progenitor ; and secondly on the nutriment supplied to them after their generation, by the repetition of the thought either by him or by others. Their life may be continually re-inforced by this repetition, and a thought which is brooded over, which forms the subject of repeated meditation, acquires great stability of form on the psychic plane. So again thought-forms of a similar character are attracted to each other and mutually strengthen each other, making a form of great energy and intensity, active in this astral world.

Thought-forms are connected with their progenitor by what—for want of a better phrase—we must call a magnetic tie ; they re-act upon him, producing an impression which leads to their reproduction, and in the case mentioned above, where a thought-form is re-inforced by repetition, a very definite habit of thought may be set up, a mould may be formed into which thought will readily flow



—helpful if it be of a very lofty character, as a noble ideal, but for the most part cramping and a hindrance to mental growth.

We may pause for a moment on this formation of habit, as it shews in miniature, in a very helpful way, the working of Karma. Let us suppose we could take ready-made a mind, with no past activity behind it—an impossible thing, of course, but the supposition will bring out the special point needed. Such a mind might be imagined to work with perfect freedom and spontaneity, and to produce a thought-form; it proceeds to repeat this many times, until a habit of thought is made, a definite habit, so that the mind will unconsciously slip into that thought, its energies will flow into it without any consciously selective action of the will. Let us further suppose that the mind comes to disapprove this habit of thought, and finds it a clog on its progress; originally due to the spontaneous action of the mind, it has now become a limitation; but if it is to be gotten rid of, it can only be by the renewed spontaneous action of the mind, directed to the exhaustion and final destruction of this living fetter. Here we have a little ideal Karmiccycle, rapidly run through; the free mind makes a habit, and is then obliged to work within that limitation, but it retains its freedom within the limitation and can work against it from within till it wears it out. Of course, we never find ourselves initially free, for we come into the world encumbered with these fetters of our own past making; but the process as regards each separate fetter runs the above round—the mind forges it, wears it, and while wearing it can file it through.

Thought-forms may also be directed by their progenitor towards particular persons, who may be helped or injured by them, according to the nature of the ensouling Elemental; it is no mere poetic fancy that good wishes, prayers, and loving thoughts are of value to those to whom they are sent; they form a protective host encircling the beloved, and ward off many an evil influence and danger.

Not only does a man generate and send forth his own thought-forms, but he also serves as a magnet to draw towards himself the thought-forms of others from the astral plane around him, of the classes to which the Elementals ensouling his own thought-forms belong. He may thus attract to himself large reinforcements of energy from outside, and it lies within himself whether these

forces that he draws into his own being from the external world shall be of a good or of an evil kind. If a man's thoughts are pure and noble, he will attract around him hosts of beneficent entities, and may sometimes wonder whence comes to him the power for achievement that seems—and truly seems—to be so much beyond his own. Similarly a man of foul and base thoughts attracts to himself hosts of maleficent entities, and by this added energy for evil commits crimes that astonish him in the retrospect. "Some devil must have tempted me," he will cry; and truly these demoniac forces, called to him by his own evil, add strength to it from without. The Elementals ensouling thought-forms, whether good or bad, link themselves to the Elementals in the man's desire-body and to those ensouling his own thought-forms, and thus work in him, though coming from without. But for this they must find entities of their own kind with which to link themselves, else can they exercise no power. And further, Elementals of an opposite kind will repel them, and the good man will drive back by his very atmosphere, his aura, all that is foul and cruel. It surrounds him as a protective wall and keeps evil away from him.

There is another form of elemental activity that brings about wide-spread results, and cannot therefore be excluded from this preliminary survey of the forces that go to make up Karma. Like those just dealt with, this is included in the statement that these thought-forms people the *current which re-acts upon any sensitive or nervous organisation which comes in contact with it, in proportion to its dynamic intensity*. To some extent it must affect almost everyone, though the more sensitive the organisation the greater the effect. Elementals have a tendency to be attracted towards others of a similar kind—aggregating together in classes, being, in a sense, gregarious on their own account—and when a man sends out a thought-form it not only keeps up a magnetic link with him, but is drawn towards other thought-forms of a similar type, and these congregating together on the astral plane form a good or evil force, as the case may be, embodied in a kind of collective entity. To these aggregations of similar thought-forms are due the characteristics, often strongly marked, of family, local and national opinion; they form a kind of astral atmosphere through which everything is seen, and which colours that to which the gaze is directed, and they re-act on

the desire-bodies of the persons included in the group concerned, setting up in them responsive vibrations. Such family, local or national Karmic surroundings largely modify the individual's activity, and limit to a very great extent his power of expressing the capacities he may possess. Suppose an idea should be presented to him, he can only see it through this atmosphere that surrounds him, which must colour it and may seriously distort. Here, then, are Karmic limitations of a far-reaching kind, that will need further consideration.

The influence of these congregated Elementals is not confined to that which they exercise over men through their desire-bodies. When this collective entity, as I have called it, is made up of thought-forms of a destructive type, the Elementals ensouling these act as a disruptive energy and they often work much havoc on the physical plane. A vortex of disintegrating energies, they are the fruitful sources of "accidents," of natural convulsions, of storms, cyclones, hurricanes, earthquakes, floods. These Karmic results will also need some further consideration.

ANNIE BESANT.

*(To be continued.)*

ON the Thursdays in August Annie Besant is to give five lectures at the Blavatsky Lodge, London, entitled "In the Outer Court." They will deal with the steps which lead up to the gateway of the Inner Court of the Temple of Wisdom, and have for titles:—

1. *Purification.* 2. *Thought Control.* 3. *The Building of Character.*
4. *Spiritual Alchemy.* 5. *On the Threshold.*

## THE DOCTRINE OF THE HEART.

Learn to discern the real from the false, the ever-fleeting from the ever-lasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.—*Voice of the Silence.*

[Under the above title I propose to print a series of papers, consisting chiefly of extracts of letters received from Indian friends. They are not given as being of any "authority," but merely as passages that I have found helpful, and that I wish to share with others. The series commenced in the May number of LUCIFER.—ANNIE BESANT.]

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THE startling picture of Kâlî standing on the prostrate Shiva is an illustration of the utility—the higher use—of Anger and Hatred. The black complexion represents Anger; with the sword it also means physical prowess; and the whole figure means that so long as a man has anger and hatred and physical strength he should use them for the suppression of the other passions, the massacre of the desires of the flesh. It also represents what really happens when first the mind turns towards the higher life. As yet we are wanting in wisdom and in mental equilibrium, and so we chase our desires with our passions; our anger we direct against our own vices, and thus suppress them; our pride also we employ against unworthy tendencies of the body and mind alike, and thus gain the first rung of the ladder. The prostrate Shiva shews that when one is engaged in a warfare like this, he pays no heed to his highest principle, the Âtmâ—nay, he actually tramples upon it, and not until he has slain the last enemy of his Self does he come to recognise his actual position during the fight with regard to the Âtmâ. Thus, Kâlî finds Shiva at her feet only when she has killed the last Daitya, the personification of Ahankâra, and then she blushes at her insane fury. So long as the passions have not been all subdued, we must

use them for their own suppression, neutralising the force of one with that of another, and thus alone can we at first succeed in killing out selfishness, and in catching the first glimpse of our true Âtmâ—the Shiva within us, which we ignore while desires rage in the heart.

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Well may we always lay aside our own short-sighted personal wish in order to serve Them faithfully ; it is my experience that in thus following Their guidance alone one always avoids some dangerous precipice against which one was unconsciously running. For the moment it seems hard to break away from one's likings, but in the end nothing but joy results from such sacrifice. There is no training better than the few brief years of one's life when one is driven by sheer disappointment to seek shelter under the blessed Feet of the Lords, for nowhere else is there room for rest. And then there grows in the disciple a habit of thinking always that his only refuge is in Them, and whenever he thinks not of Them he feels miserable and forlorn. Thus from the very darkness of despair burns out for him a light that never afterwards grows dim. Those whose eyes penetrate the stretches of the far-off future, which are veiled from our mortal eyes, have done and will do what is best for the world. Immediate results and temporary satisfactions must be sacrificed, if the end is to be secured without a chance of failure. The stronger we desire to make the chances of ultimate success, the less should we crave for the reapings of the day. Only by pain can we attain to perfection and purity ; only by pain can we make ourselves fit servants of the Orphan that cries incessantly for food spiritual. Life is only worth having as it is sacrificed at Their Feet.

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Let us rejoice that we have opportunities of serving the great Cause by personal sacrifices, for such suffering can be used by Them to draw the poor erring Humanity a little step higher. Any pain that a disciple may suffer is an earnest for a corresponding gain that comes to the world. He should, therefore, suffer ungrudgingly and gladly, since he sees a little more clearly than the blind mortality for which he suffers. In the whole course of evolution there is one law that is only too painfully evident, even to the eyes of the merest



tyro, that nothing that is really worth having can be obtained without a corresponding sacrifice.

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He who resigneth all sense of self, and maketh himself an instrument for the Divine Hands to work with, need have no fear about the trials and difficulties of the hard world. "As Thou directest so I work." This is the easiest way of passing outside the sphere of individual Karma, for one who layeth down all his capacities at the Feet of the Lords creates no Karma for himself; and then, as Shrî Krishna promises: "I take upon Myself his balance of accounts." The disciple need take no thought for the fruits of his actions. [So taught the great Christian Master, "Take no thought for the morrow."]

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Do not allow impulses to guide conduct. Enthusiasm belongs to feeling, not to conduct. Enthusiasm in conduct has no place in real Occultism, for the Occultist must be always self-contained. One of the most difficult things in the life of the Occultist is to hold the balance evenly, and this power comes from real spiritual insight. The Occultist has to live more an inner than an outer life. He feels, realises, knows, more and more, but shows less and less. Even the sacrifices he has to make belong more to the inner world than to the outer. In ordinary religious devotion all the sacrifice and strength one's nature is capable of are used in adhering to externals, and in overcoming ridicule and temptations on the physical plane. But these have to be used for grander objects in the life of the Occultist. Proportion must be considered, and the external subordinated. In a word, never be peculiar. As the Hansa takes the milk alone and leaves the water behind from a mixture of both, so doth the Occultist extract and retain the life and quintessence of all the various qualities, while rejecting the husks in which these were concealed.

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How can people suppose that the Masters ought to interfere with the life and actions of people, and argue for Their non-existence, or for Their moral indifference, because they do not interfere? Folk might with equal reason question the existence of any moral Law in this Universe, and argue that the existence of iniquities and infamous practices among mankind is against the supposition of such a Law.

Why do they forget that the Masters are Jivanmuktas and work with the Law, identify themselves with the Law, are in fact the very spirit of the Law? But there is no need to be distressed over this, for the tribunal to which we submit in matters of conscience is not Public Opinion but our own Higher Self. It is battle such as this that purifies the heart and elevates the soul, and not the furious fight to which our passions, or even "just indignation," and what is termed "righteous resentment," impel us.

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What are troubles and difficulties to us? Are they not as welcome as pleasures and facilities? For are they not our best trainers and educators, and replete with salutary lessons? Does it not then behove us to move more evenly through all changes of life and vicissitudes of fortune? And would it not be much to our discredit if we failed in preserving the tranquillity of mind and equilibrium of temper which ought always to mark the disposition of the disciple? Surely he should remain serene amid all external storms and tempests. It is a mad world this, altogether, if one looks at the mere outside of it, and yet how deceptive in its madness! It is the true insanity of lunacy where the subject of the disease is ignorant of his condition—nay, believes himself perfectly sound. Oh! if the harmony and the music which reign within the Soul of things were not perceptible to us, whose eyes have been opened to this utter madness that pervades the outer shell, how intolerable life would be to us!

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Do you not think that it is not quite grateful to be cheerless when we are obeying the wishes of our Lords and are out on our duty? You should not only have peace and contentment but also joy and liveliness, while you are serving Those Whose service is our highest privilege and the memory of Whom is our truest delight.

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That They will never desert us is as certain as Death. But it is for us to cling to Them with real and deep devotion. If our devotion is real and deep there is not the remotest chance of our falling away from Their holy Feet. But you know what real and deep devotion means. You know just as well as I do that nothing short of complete renunciation of the personal will, the absolute annihilation of

the personal element in man, can constitute Bhakti proper and genuine. It is only when the *whole* human nature is in perfect harmony with the Divine Law, when there is not one discordant note in any part of the system, when all one's thoughts, ideas, fancies, desires, emotions voluntary or involuntary, vibrate in response to and in complete concord with the "Great Breath," that the true ideal of devotion is attained, and not till then. We only rise beyond the chance of failure when this stage of Bhakti is reached, which alone ensures perpetual progress and undoubted success. The disciple does not fail through lack of care and love on the part of the Great Masters, but in spite of these, and through his own perverseness and inborn weakness. And we cannot say that perverseness is impossible in one who has yet lingering in him the idea of separateness—ingrained through æons of illusive thought and corruption, and not yet completely rooted out.

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We must not delude ourselves in any way. Some truths are indeed bitter, but the wisest course is to know them and face them. To dwell in a fancied paradise is only to shut off the real Elysium. It is true if we sit down deliberately to find out whether or not we have still any trace of separateness or personality left in us, any wish to counteract the natural course of events, we may fail to find any motive, any reason, for such self-assertion or wish. Knowing and believing as we do the idea of isolation to be a mere product of Mâyâ, ignorance and all personal desires to flow only from this feeling of isolation and to be the root of all our misery, we cannot but scout these false and illusory notions when reasoning upon or about them. But if we analyse the actual facts, and watch ourselves all the day, and observe the various modes of our being, varying with the different circumstances, a very different conclusion will press itself upon us, and we shall find that the actual realisation in our own life of our knowledge and belief is yet a far-off incident and comes only for a brief moment now and again, when we are entirely forgetful of the body or any other material environment, and are completely wrapped in the contemplation of the Divine—nay, are merged in the Deity itself.

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To us, through the supreme mercy of our Lords, things on earth

are a little plainer and more intelligible than to the man of the world, and that is why we are so eager to devote all our life's energy to their service. All activity—charity, benevolence, patriotism, etc.—a cynic will say with jubilant sneer, is mere barter, is a pure question of give and take. But the nobler aspect which even this jeered-at, mercantile honesty—strictly construed and applied to higher walks of life—presents to the higher eye, is beyond the ken of the supercilious mocker; and so he laughs at and scouts honesty, calling it mercantile, and the foolish and light-hearted world, thirsting for a little mirth, laughs with him and calls him a shrewd and witty fellow. If we look at the surface of this wonderful sphere of ours, nothing but sadness and gloom will overspread our souls, and despair will paralyse all efforts at bettering its condition. But, looking beneath, how all inconsistencies melt away, and everything appears beautiful and harmonious, and the heart blooms and is gladdened, and liberally opens its treasures to the surrounding universe. So we need not feel disheartened at any frightful sight we see, nor mourn over the madness and the blindness of the men amidst whom we are born.

*(To be continued.)*

## TWO HOUSES.

*(Concluded from p. 331.)*

## CHAPTER IV.

"SAY, Jess," said Liz. "You know that girl I cheeked, down to the office?"

Jessamy started; she was kneeling before the fire, making the kettle boil for Liz's breakfast: it was very early, and the room was chill.

"Yes."

"She's dead."

Jessamy poured the boiling water on to the tea leaves, and bent her head lower.

"And I'll tell you what, I ain't sorry."

"O Liz!"

"Ah! O Liz! I say I ain't sorry, and not because of her neither; there's some one else as is paid out by her dying."

"Who is that?"

"'Er young man," said Liz.

Jessamy set down the teapot and shivered.

"'E's as mean as they make 'em," said Liz. "'E's no gentleman, 'e isn't. She's well out of her bargain, she's better dead than 'is.—O Lor! Jess! you're going off! Don't you go off, Jess, dear."

She was holding the other in her arms, and rubbing her hands. Jessamy slipped to the floor, and lay there shivering. Liz's thoughts were diverted for the nonce, and by the time her sister had recovered, it was time for her to depart, which she did, after bestowing upon Jessamy a resounding kiss.

Jessamy sat listlessly by the fire, her head drooping, her hands lying nervelessly in her lap; she felt very ill that morning; she had had a terrible night, and her chest ached woefully; her



life-springs were at their lowest ebb. As she sat, the door opened, and the old woman entered.

"There you are," she croaked.

"Get up, my gal; there's a servant gal coming to 'ave 'er fortune told. May be things is looking up."

Jessamy rose.

"You know," she said, her voice shaking, "that I don't really see things in the crystal."

"Don't you? Don't make no odds! I'm sure I thought you did; you lied like a good one, my gal. Come on now, rub it up! Where's the cards? 'This is good for one and six, I reckon."

"It is utterly impossible," said Jessamy, tremulously, "that I should pretend to see things I do not see."

"Eh! Oh, the gal's off 'er 'ead! Don't you be a fool now—come on."

"I cannot look in that crystal."

"I s'pose you're afraid of getting in quod. Lor! it ain't so bad when you're used to it. It's better than the 'ouse."

"I will not help you to cheat that girl."

The old woman stared at her; then broke into a shriek of rage, and dealt her a violent box on the ear, that sent her reeling across the room; then she pounced on her, ere she had recovered breath, or the power of lucid thought, and, seizing her by the hair, shook her violently to and fro, uttering furious threats and abuse, winding up with an enquiry as to whether she meant to obey.

"No," panted Jessamy. "No—I won't—I—ah—h—h."

It was a scream of agony, and was not without cause; for a leather strap hurts not a little, to say nothing of a brass buckle. The buckle cut her temple, drew the blood, and nearly stunned her. The old woman, though past sixty, was infinitely stronger than the girl, who had no muscular force, and scarcely any breath. Jessamy was a babe in the hands of the furious old virago, and in five minutes, hysterical with fright, blind with pain, and nearly fainting with exhaustion, she gave in.

"Let me go," she sobbed. "I'll tell any lie you like—let me go."

The woman released her, and Jessamy sank weeping to the floor; in her misery and anguish, the sense of shame and defeat

added the bitterest sting. The old woman pushed her roughly with her foot.

"Get up, now," she said. "Don't you whine. Who've you to thank but yourself, you little fool? Get up."

Jessamy rose, and sat down; the old woman dropped the crystal in her lap, and she took it mechanically. There was a tap on the door, and the girl arrived—giggling. There followed manipulation of the cards, and the old woman turned to Jessamy.

"Now then, dear," she croaked. "You look and see what the sperrits shows you for this 'ere young lady. Oh! she's a wonderful good medium, my dear, is my granddarter; ain't you, Jess?"

Jessamy, sick at heart, lifted the ball and fixed her eyes steadily upon it; a little shudder ran through her, followed by a curiously dream-like feeling. The smart of the bruises, the throb of her cut temple, vanished; she saw the lines of the fabric of her dress through the crystal globe. Suddenly the lines seemed to blend; to run into one—a light seemed to grow, to throb, to burn, in the ball into which she gazed; her eyes appeared to see nothing; it was not with her eyes, but through them, with a strange inward sight, that she beheld a picture slowly form.

A broad green plain, a bright blue sky, a tent pitched on the green sward, a veiled figure standing at the tent door, it shone before her, and vanished. She strained her eyes to see farther, she heard the old woman's voice.

"Ask her what she sees, my dear."

Then to the girl, rather timidly asking what the vision had been, she answered feebly,

"A field, a wide field, a blue sky, a tent—"

"It's where you'll meet your sweetheart, my dear," croaked the old woman.

"There's a star in the crystal," muttered Jessamy, dreamily and smiling. "It grows, it burns, a red star, no, white, it's white. 'I have seen His star in the East,' is that it?"

"It's awful good luck for you," murmured the chorus.

"It's changing," whispered Jessamy. "It is a face, white as marble, the eyes look at me, the mouth smiles. Pity! it pities, it is the face of God."

"The sperrits make her talk wild-like," said the old woman,

indulgently. "They're like that. It's the good gentleman you'll marry, my dear."

But the old woman was puzzled by the sudden change of delivery in the young seeress, though she realised that the new style was worth more money than the former. Why had the girl made that fuss, she reflected, if she was going to act like this—for it was magnificent acting. Jessamy lay white, rigid, smiling, her eyes like fire, her bosom scarcely heaving, her voice whispering dreamily; even as the girl spoke, the door was pushed open, and a man entered quietly. He was a slight, dark man, fashionably dressed; his eyes fell on the girl, and he sat down noiselessly by the door—unnoticed.

"I see a Temple," murmured Jessamy. "Shining in the sun; it is a mighty city, built by a race of giants, ruled by Gods. Down through the shining streets the virgins go, the virgins of the Temple; before them goes the Priest. I know his face! Teacher and Friend! why did you let me go? Ah! it was pride, 'By that sin fell the angels.' Draw me back to thee. Back! bring me back!"

The chorus sat open-mouthed, the girl stared stupidly at the seeress, the man leaned forward eagerly.

"They sing," whispered the girl. "Ah, I sang it too, that song. Hark! I can hear it. I can sing it. I remember. God of the deep, I adore thee! Hark! You shall hear."

She stood up; the ball fell with a crash to the floor, her ears were sealed to the crash; she heard only the song that echoed down to her through the centuries, the song of a by-gone life, restored to Jessamy Mainwaring by the straining ears of Jess Arden.

She stood with her hand pressed over her heart, her white face smiling, her body swaying rhythmically, her eyes now brilliant, now misty, the cut on her temple showing like a red star. She sang in a sweet faint voice, in the music of another age, and these were the words she sang:

"God of the earth, I salute thee,  
Lord of the body art thou,  
Dark is the pathway before thee,  
Veil'd is the light on thy brow.

Sombre the hall of thy vigils,  
Dreary the place of thy vow,  
Blood from thy altars is flowing,  
Where we, thy neophytes, bow.  
Tears are the dew of thy morning,  
Teacher and tempter thou art,  
Fiend voice that tempts in the dawning,  
Angel that heals by the smart.

“Hail! God of the sea, I salute thee,  
Lord of the dream-soul art thou,  
O'er depths of thy mystical waters,  
Dawn-light gleams chill on thy brow.  
White poppies cling to thy garment;  
Who treadeth the winepress for thee?  
Purple-robed, golden-eyed Goddess,  
Queen of the nightshade is she.  
Poison-drops lurk in her chalice,  
Madness gleams wild from her eye,  
Thine is the wine cup she mixeth,  
Many shall taste it and die.

“God of the fire, I salute thee,  
Lord of the spirit art thou,  
Cold drive the snow clouds before thee,  
White is the light on thy brow.  
Thine are the glory and chrism,  
Lord of the flame and the peak,  
Thine is the lore of the sages,  
Thine the path narrow and bleak.

“Hail! God of the deep, I adore thee!  
For maker and ender art thou,  
The tri-fold God boweth before thee,  
For thine is the light on his brow.  
Thine is the kingdom eternal,  
The power and glory are thine,  
The flame, and the flood and the pathway,  
The light that in darkness doth shine.

Thou art darkness, uncreate, eternal,  
To the flame art thou absolute light.  
Through the worlds thrills the silent out-going  
Of thy breath, and the power of thy might.  
Hail! God of the deep, I adore thee!  
For maker and ender art thou,  
The tri-fold God boweth before thee,  
For thine is the light on his brow."

Her voice faltered, failed and died. She sank back, and scarcely seemed to breathe. The man pushed back his chair and stood up, the women started.

"Mrs. Arden, I suppose," said the man, in a soft voice. "Is this your granddaughter?"

The old woman looked frightened; she suspected a detective, the man smiled:

"You need not be afraid," he said, "I'm in your way of business myself. Don't let me disturb you."

The servant girl slipped out. The old woman followed her, and there was a whispered colloquy, a clinking of coin, and the old dame returned.

"There's my card," said the man, "Luigi Vanoni is my name. I am a palmist and a physical medium. I saw your case in the paper, and thought I should like to see your clairvoyante. I am looking for a good clairvoyante. She is an inspirational speaker, too; does she always speak like that?"

"I never 'eard 'er speak so before," said Mrs. Arden, startled into the truth. "She's different, some 'ow. But there's no counting on the sperrits, sir."

"No," said Vanoni. "How old is she?"

"Turned sixteen, sir."

"H'm," said Vanoni. "Yes. She looks about that. She didn't learn those verses anywhere?"

"Lor', no, sir."

"Then they're a queer production for a girl of sixteen, living *here*, who's probably never read a line of poetry since she passed her last standard at the Board School. What taught her to divide body,



soul, and spirit, and finally refer them all to the Causeless Cause, I wonder?"

The speech was unintelligible to the woman. Vanoni laid his hand on her arm.

"Mrs. Arden," he said, "What'll you take for that girl?"

"Take for 'er?"

"Yes—take. Apprentice her to me with the premium paid the wrong way round. *Anglicé*—sell her."

"What do you mean?"

"What I say. I want a clairvoyante who'll work with me and for me. I want this girl. She's a born seeress. I'll send London mad over her in a month, trust me."

The old woman's eyes gleamed with cupidity.

"I'm sure, sir," she said fawningly, "I don't know wot to say. It's a great chance for the dear gal; my pore daughter's youngest, she is; but she's my living, good gentleman. I'm an awful pore old woman; most respectable, I am, and well known and looked up to, though I 'ave bin under a cloud, as they say, now and agin."

"Quite so," said Vanoni, smiling. "We can't regard the prejudices of an ignorant age, Mrs. Arden."

"That you never oughtn't to, sir," responded the dame. "But the dear gal's nigh all I've got to comfort a pore old woman's last years, and she's worth money to me. Still I wouldn't stand in the dear lamb's light."

"Of course you would not. Now, see here, Mrs. Arden; she is a source of income to you, but how insufficient an income, with the police watching you at every turn. A shilling here, a shilling there; and then the police court. The law won't let your granddaughter tell a servant girl her fortune for a shilling; but if she tells a duchess her's for a guinea it won't interfere. It rarely does with the amusements of the great. I'll give you twenty pounds for this young lady—come!"

"Twenty pounds!"

Mrs. Arden's mouth opened; twenty pounds! it surpassed her wildest dreams! She eagerly closed with the offer.

Jessamy was slowly recovering from her trance; she sat up and looked about her dreamily.

"You have a great gift, Miss Arden," said Vanoni. "You are blessed indeed."

Jessamy burst into tears of shame and thankfulness; she had wronged Jess, and how wondrous a new world had opened to her hungry gaze; a lovely dream world, a world brilliant of hue, vocal with sweet sound.

The old woman commenced a recital of Vanoni's proposition. He cut her short.

"Never mind that," he said, sharply. "Let me see your granddaughter alone, please."

Mrs. Arden departed with alacrity. Vanoni drew his chair closer.

"My name is Vanoni," he said. "I am a spiritualist. You cannot, with your transcendent spiritual gifts, be happy in these surroundings."

"Happy!" said Jessamy, dreamily. "Happy! No."

"I am sure you are not. You have a wonderful power, a message to deliver to the world. You must deliver it."

She did not answer.

"By my means," said Vanoni, "You can leave this place. You can be placed in comfort—in affluence. You would like that?"

She turned her grey eyes upon him full of tears.

"Like to escape?" she cried passionately, "like to escape, to leave this hideous life—these hideous people. Free me! and I will bless you!"

Vanoni felt some surprise, the speech and tone were strange in one such as Jess Arden; for indubitably the girl was now in a perfectly normal condition.

"Then you accept my proposition? Come with me. Work with me, for me. You will do this? I am able to surround you with comfort and refinement. I can help you to develop your gifts. Will you come?"

Jessamy bent her eyes upon him steadily.

"I do not know you," she said to herself. "But then, neither do I know these others."

Vanoni was puzzled.

"It is greatly to your advantage to come."

"Yes, I will come. When? Now?"

"To-morrow, to that address. Not dressed as you are at present, though. Buy yourself proper clothes, and present a good appearance, artistic rather than fashionable. Your name of Arden is known. You are my sister, Miss Vanoni."

Jessamy started.

"But I am not—not—"

"You are," said Vanoni impatiently. "You are my sister, Teresa Vanoni. If you do not embrace that *rôle*, you may stay here. I cannot have you unless you are my sister—or my wife. Will you pass for my wife? I have a wife, but she is in Italy."

Jessamy shrank back.

"Your wife! I? No!"

"Then you are my sister. Come. Be reasonable! All men are brethren, you know. I am a physical medium, I want a clairvoyante."

"I never believed in clairvoyance."

"You doubted your own gifts?"

"I never thought I had them."

Vanoni's manner changed a little.

"Really!" he said. "Well! we shall work together all the better. I think you have a gift. There is such a gift. I, myself, have considerable power as a physical medium; it is genuine."

"Oh! I know I can see things now."

"Ah! lately developed. I see! of course these powers come and go, then one supplements nature."

Jessamy was still bewildered, she scarcely heeded him.

"But I do not like to be known as your sister, under another name."

"What does it matter what you are called? I guard your reputation."

"No," said Jessamy, slowly. "When I reflect, it does not matter what I am called."

"Then take this money, and this address. Your health is not good?"

"Not very."

"Be careful, but that white face of yours is effective. Your gift will be your fortune."

"But how? Who will pay to hear me affirm I see things of

which I cannot prove the reality, and which they cannot see for themselves?"

Vanoni laughed.

"We may manage that. Why did your client come here to-day?"

"Because she believed my pictures were prophetic, though I never told her so."

"Ah!" said Vanoni, eyeing her sharply. "Well! of course you need not say that they are. Good-bye."

He turned to the door, and she heard him whispering with Mrs. Arden. She picked up the crystal ball and held it, her eyes fixed upon it, but it remained clear; and she set it down with a sigh. She had wronged the dead Jess; there were more things in heaven and earth than her philosophy had hitherto taught her.

IVY HOOPER.

*(To be continued.)*

## EARLY CHRISTIANITY AND ITS TEACHINGS.

*(Continued from p. 321.)*

### III. THE CHURCH, EXOTERIC AND ESOTERIC.

THE idea of the Church as a Unity, as a holy body, the full expression in this world of the Divine in the world beyond, has stirred the enthusiasm of the disciple and the laughter of the sceptic. The reformer has turned his destroying weapons against it, seeing the root of all evil in the priestcraft inevitably associated with all organised Churches. The impulsive desire for freedom which springs up at times in individuals and races wars against all priesthood and government in the realm of mind. That this desire for freedom is a right one, few modern spirits would deny in theory, but whether it would tend towards higher growth in humanity as a whole, if it were more universal, is a question that would bear much argument. We must admit the matter as it stands, and we find that in all ages religious teaching has been preserved by some body, regarded by the nation to which it belonged as holy and sacred, and as the type of spiritual life, and this conception is at the root of the priestcraft of the world.

To preserve the Church, Christian or Pagan, blood has ever been shed freely. Lives were less sacred than that holy thing, little enough of holiness as appears in it to the stony critic of a later time, who sees only the shell, and who cannot feel the fire of those to whom the ideal was present as a living power. Churches have been regarded as the greatest obstacles to progress; priests and priestcraft as the irons which fetter the imprisoned mind. But there is another side to this. They are all the expression of the mind of the people, and it chooses its own modes of progress, and no artificial,



scientific scheme can ever be the impelling force. That force must come from the thought of the race itself, which is always building and destroying, and one of its constructions in the past has been the Christian Church. To understand the religion itself and its influence upon humanity, we must discover something of the nature of the Church by which the religion has been preserved, and then perhaps we may perceive some reason for its hold and the power it gained.

While there is an immense amount of material available, relating to the early history of the Church, it is of such an unreliable order that there still remains a great deal of doubt not only as to the minor events of the first two or three centuries, but as to the most important incidents. Although we have innumerable stories which can be traced back to very early times, there has obviously been so much invention, received as history by the first historians, that every point must be questioned and corroborated before we can accept it as fact. This interferes greatly with an accurate study of primitive Christianity, so that a sketch of its growth must be based on documents that, while probably true in the main, have been tampered with by later writers, perhaps for the glory of the faith; for in those times they held different ideas to ours as to the relative importance of faith and fact.

There are two opposing ideas among students of Church history. On one side we have those who try to find in the earliest records hints of the organisation of the Church which will support the elaborate structure of more recent times. On the other hand, those whose minds rebel against ceremony and machinery seek in the later corruptions and elaborations for the origin of Church forms and constitutions. Probably there is exaggeration on both sides. We cannot trace with certainty any very definite ecclesiastical constitution in apostolic times, beyond the division of apostles and elders or deacons, and a ruling body (of how much importance or permanent authority we can hardly say) at Jerusalem, with James at its head. But we do find in writings of the next century and those succeeding, a fairly elaborated organisation on a definite system, which prevailed whether the church was great or small. We also find much importance attached to this system, as an integral part of the Church of Christ. The people at that early time believed that the constitution was one handed down from the apostles and received from Jesus

Himself. It was not merely a form of organisation made for convenience of action and combined work, but had higher purposes, little thought of now.

In the earliest writings of Christianity we find the belief in a mysterious bond existing between all members of the Church. On entering into the fold a change occurred. Their spiritual life was linked to the great spiritual life of the Church. They were units forming an integral part of a greater unity, which was the body or the outward garment and expression of the Lord, the Christ or Divine Being. Christ was the head of the Church and all members were parts of His body and acted under His controlling force.

There is much that is beautiful in this idea, and much that is true, though, like all other mystical conceptions, it leads the average man to absurdities and brings into play his vanity, his sense of self-righteousness and separateness. At the same time it is an ideal that arouses the believers and brings to them a feeling of reality that otherwise would be lacking. For the faith to become a living thing in their hearts they must feel the power to be ever present, they must see some signs of its presence, even if those signs be but symbols. So it was that mere internal belief was not sufficient for full salvation. Those who believed were required to formally enter into the Church by a ceremony, during which they were supposed to receive purification. By baptism they became members of the great body, and entered into the fold of Christ. Till that ceremony was performed, they were not of the company of the "faithful."

We find signs of far greater strictness in the life of the early Church than we do at later dates. Then it was no light thing to enter the Church, but a solemn undertaking in which new responsibilities were incurred. It was by no means a matter-of-course proceeding, the following of a common routine, but meant the instruction in a doctrine upon which the converts were to mould their life and thought. They entered the Church only after having passed through a course of teaching in the dogmas of the faith, intended to enlighten them in the mysteries of their own nature and the divine "economy."

The first point of significance we notice in considering the constitution of the early Church is the division made among the believers. This division is triple in its nature and as we look further

into the records we find that this triple division is one of a very far-reaching kind, that it underlies all the Christian doctrine as well as the constitution of the Church. We thus have the first link between the doctrines of Christianity and the mechanism of that Church which was supposed to be the embodiment upon earth of the divine power in the realms above. The believers were classified into hearers, catechumens, and the baptised or full members of the Church.

The hearers were the new converts, who had not reached the stage of definite teaching in the doctrines of the Church. They were made catechumens by a special rite, and then were placed in classes of progressive degrees, receiving at first the preliminary teaching, then passing into a higher rank, until ready for baptism. This progressive initiation into the doctrines of the Church extended in the better organised sections over a period of two or three years, and while a catechumen the convert was not allowed to take part in the "Mysteries" (eucharist and other ceremonies) but was dismissed at a certain stage of the service. The *Traditio Symboli* or formal communication of the Creed to members of the higher class of catechumens was made on different days in Lent. (See *Notes on the Canons of the Four Great Councils*, by Canon Bright.)

We see in this division the elementary classification of physical, psychic and spiritual. The first stage was the conversion, the action of faith; the second the one in which instruction was given; and the third was the entering into the Church, symbolising the entry into the spiritual life in Christ. This division of body, soul and spirit and its various aspects (such as faith, knowledge, wisdom, and earthly, psychic, pneumatic), though now almost forgotten save for the much misunderstood words of Paul, played the most important part in the doctrines of the Church and its organisation, as we shall see in further study. This elementary grouping among the believers will show one way in which the conception was embodied in the outer organisation.

One ground of complaint of the orthodox against the heretics was that the latter were freer in their methods, permitting liberties which the Church would not have. Their forms of worship were much more lax. They paid too little attention to the formalities and ceremonies which were considered by the orthodox to be divine

ordinances. For example, we find Tertullian (who was born before the middle of the second century, and therefore can be taken as representing the views of the very early Church, or at least of his own section), in his *De Præscriptione Hæreticorum*, chap. xli., with his usual indifference to polite speech, writing thus :—

“I must not omit an account of the conduct also of the heretics—how frivolous it is, how worldly, how merely human, without seriousness, without authority, without discipline, as suits their creed. To begin with, it is doubtful who is a catechumen, and who a believer; they have all access alike, they hear alike, they pray alike—even heathens, if any such happen to come among them. ‘That which is holy they will cast to the dogs, and their pearls,’ although (to be sure) they are not real ones, ‘they will fling to the swine.’ Simplicity they will have to consist in the overthrow of discipline, attention to which on our part they call *finery*. Peace also they huddle up anyhow with all comers; for it matters not to them however different be their treatment of subjects, provided only they can conspire together to storm the citadel of the one only Truth; all are puffed up, all offer you knowledge. Their catechumens are perfect before they are taught. The very women of these heretics, how wanton they are! For they are bold enough to teach, to dispute, to enact exorcisms, to undertake cures—it may be even to baptize. Their ordinations [too] are carelessly administered, capricious, changeable. At one time they put *novices* in office; at another time, men who are bound to some secular employment; at another, persons who have apostatized from us, to bind them by vainglory, since they cannot by the truth. Nowhere is promotion easier than in the camp of rebels, where the mere fact of being there is a foremost service. And so it comes to pass that to-day one man is their bishop, to-morrow another; to-day he is a deacon who to-morrow is a reader; to-day he is a presbyter who to-morrow is a layman. For even on laymen do they impose the functions of priesthood.”

We find from the foregoing that the Church was by no means the free and open organization it now is. Its creed was secret, its services secret. Even converts were only gradually allowed by successive stages and initiations to enter into the fold and to learn the doctrines. Its relation to the older Mysteries, in its methods at



least, is sufficiently obvious; its relation to the pagan religions in its doctrines becomes equally clear with further investigation.

The course of study through which the catechumen had to pass is described with some minuteness in the *Apostolical Constitutions*, a book of doubtful origin, sometimes attributed to apostolical times, but probably belonging to the second and third centuries.

“Let him, therefore, who is to be taught the truth in regard to piety be instructed before his baptism in the knowledge of the unbegotten God, in the understanding of His only begotten Son, in the assured acknowledgment of the Holy Ghost. Let him learn the order of the several parts of the creation, the series of providence, the different dispensations of Thy laws. Let him be instructed why the world was made, and why man was appointed to be a citizen therein; let him also know his own nature, of what sort it is; let him be taught how God punished the wicked with water and fire, and did glorify the saints in every generation. . . . Let him that offers himself to baptism learn these and the like things during the time that he is a catechumen.” Then the priest while laying hands upon him gives thanksgiving to God. “And after this thanksgiving, let him instruct him in the doctrines concerning our Lord’s incarnation, and in those concerning His passion, and resurrection from the dead, and assumption.

“And when it remains that the catechumen is to be baptized, let him learn what concerns the renunciation of the devil, and the joining himself with Christ, for it is fit that he should first abstain from things contrary, and then be admitted to the mysteries. . . . Let, therefore, the candidate for baptism declare this in his renunciation:

“‘I renounce Satan, and his works, and his pomps, and his worships, and his angels, and his inventions, and all things that are under him.’ And after his renunciation let him in his consolation say: ‘And I associate myself to Christ, and am baptized into one unbegotten Being, the only true God Almighty,’” etc. (*Apostolical Constitutions*, Book VII., Secs. 39, 40 and 41.)

The progressive initiation into the various doctrines is worthy of notice. There was a definite order laid down, a set instruction. Only after the study of the general scheme of “creation” and the “dispensations” and his own nature, was the convert taught the



doctrines concerning the incarnation and other points relating to Christ, and finally when baptised he learnt the meaning of the "renunciation of the devil, and the joining himself with Christ."

Then, as it is said, he was admitted to the "Mysteries."

As in the lower ranges of the Church we find a triple division, so in its governing organisation there is the same grouping, symbolising in a higher scale the one underlying doctrine. The rulers were of three orders: deacons, who ministered in the lower ceremonies, and whose duty it was to serve the others; presbyters, or priests, with more extended powers; and finally bishops, who were the representatives of the Apostles, and whose duty it was to rule the various churches or great centres of Christian life.

Thus was continued in the outer mechanism of the Church the conception of a spiritual hierarchy, which belonged really to the inner life of man and nature, and this symbol was so recognised by early writers, who saw in the mere mechanism an integral part of the great body, the ideal Church, and, therefore, realised the importance of preserving even the outer shell in its purity. In this division we see: first, Christ, or the divine Logos power, as the unseen Head, the great source of life; second, the first ministers of that divinity on earth, its spiritual instruments, through which are transmitted the rays of that light which is within all humanity; third, the lesser instruments, the preachers and teachers, who, under the guidance of their spiritual heads, instruct in knowledge and expound the teachings; and lastly, the servants, whose duty it is to work in the lower ranks, not as teachers or governors, but as labourers in the field.

A. M. GLASS.

*(To be continued.)*

## MUSINGS OF A NEOPHYTE.

THERE are not many of us who cannot remember some time or another to have had an idol, and to have worshipped with our whole heart. There was a time in our earliest years when the thought that our parents and those about us could actually be wrong in anything had not yet entered into our minds; and how happy a time it was, and what an earthquake—an utter confounding of heaven and earth—it was when the time came to an end, sin, in truth, then entering into our world. The need of the heart to have something or some one before whom it can fall down and worship is very strong in all generous Souls, and for most of us the recollection of the time when all good seemed to flow down upon us from the image on the pedestal is one of the pleasantest in our lives. How does it come to an end? Sometimes a new idol takes the place of the old one; sometimes we simply grow weary of it; the doors of the shrine remain unopened day by day, and the dust collects upon the figure we have never formally dethroned. But the commonest and the bitterest ending is when we are forced to stand and watch our beloved, like Dagon before the Ark, gravely coming down from his elevation and proceeding deliberately to smash himself in pieces before our eyes. And, especially if we have worshipped long, and for good reason, how that hurts! I have had my troubles in life like the rest, but I do not think I have ever since suffered as I did when, for the first time in my young life, I saw my Dagon ungracefully sprawling at my feet, maimed and helpless, by his own hand. Never again did the darkness before me seem so terrible, the world so utterly, hopelessly out of joint.

There is no more delicate test of character than the way in which Souls take a disillusionment of this kind. To a true heart, though the worship is over, the very fragments of its dream are sacred. Common clay as our idol has proved, we have loved it; and our love is holy, though its object has failed us. When others

rightly blame it, we can hardly refrain from its defence, though we know—and this is to us the very crown and essence of our suffering—that we cannot and dare not defend it. It is only the vulgar Soul that can abuse his broken idol. Perhaps of all faults the most excusable is to be hard of belief in such circumstances—to be indignant with the friends who would teach us how poor the nature is on which we have lavished the treasure of our affection. We should look back to our own experience and remember how we, in like case, fought against our suspicions of our idol; how angry we were with those who attacked it. We were so certain all must be right; with that over-strained nervous kind of certainty which always means the fight of the will against the unexpressed, unadmitted, yet ever pressing doubt, and which should be so touching to the looker-on. We should be very patient, unreasonably patient, with our suffering brethren. It is, in truth, the feverish excitement of the conflict *with themselves* which makes them so savage with us—so apparently neglectful of common-sense, sometimes even of common morality, in their wild attempts somehow to make excuse. They see, they feel, all the time what is right, quite as well as any reproach of ours can teach them; it is only the horrible pain of the wound which sets them for the time beside themselves. Meanwhile, how much more noble they than the coward Souls whose only thought is, by abuse of their fallen idol, to try to make men forget that they too had been amongst its devoutest worshippers. Let us only love them still, and wait till time has softened their sorrow. The good *will* come back to us; for the rest there remains only

The sad rhyme of the men who proudly clung  
To their first fault, and perished in their pride.

Still, one must ask what is the use of this pain? What can it be but a warning, which the members of the Theosophical Society should not need, against setting up an idol at all? Is there anything which has been made so clear in the teachings we have received from the East as that any attempt, by Master or Chelâ, to use their powers to influence the human Soul, to oppress the human will in the smallest matter, is strictly forbidden them—left to the dread Brothers of the Shadow. It is they, not the Masters, who lurk in the darkness of the idol shrine. Let us, for our parts, keep in mind the brave words of our President-Founder, ten years ago:

The price is not too high to pay if the last chance be destroyed of ever building up a sect and priesthood in the T. S. I have never let slip an opportunity to affirm the absolute independence of Theosophy of all special teachers or groups of teachers. If there be any stronger words to express an absolute repugnance to the idea of any thinking person blindly giving up his sovereign right of enquiry to any one—Adept or non-Adept—and of giving any value to a teaching beyond its own intrinsic weight, *by appealing to an authoritative authorship*, these are the words I would employ.

A. A. W.

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## THEOSOPHICAL ACTIVITIES.

### MEETING OF THE GENERAL COUNCIL.

THE General Council met at the London Headquarters on the 27th June, pursuant to notice from the President-Founder, who took the chair and called the meeting to order at 3 p.m. The Indian, European and Australasian Sections were respectively represented by Messrs. B. Keightley and G. R. S. Mead, General Secretaries, and A. P. Sinnett as proxy for Mr. J. C. Staples, General Secretary.

The Chair appointed Mr. Mead to act as Secretary to the meeting.

He then, with a few prefatory words, read the following official communication.

THEOSOPHICAL SOCIETY,  
PRESIDENT'S OFFICE, LONDON.

*June 27th, 1895.*

TO THE GENERAL COUNCIL T. S.

The undersigned hereby places before you a copy of his Executive Notice of June 5th inst., in which the separation of the American Section from the mother Society is recognised; its Charter, those of all assenting Branches, and the diplomas of all members or Fellows who have voted for the Act of Secession, and declared the Theosophical Society to have had no existence, *de jure*, since the year 1878, are cancelled. The matter is before you for such action as you may see fit to take, under Sec. 1. of Art. VI., of the Rules.

H. S. OLCOTT, P.T.S.

It was then moved by Mr. Sinnett, seconded by Mr. Keightley, that the President's Executive Notice of June 5th, 1895, be approved and ratified by the General Council, and so notified to the Sections.

Carried unanimously.

The President-Founder then read the following paper to the Council for its information, and the same was, upon motion, ordered to be included in the published report of the meeting.

## THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE. LONDON.

*June 27th, 1895.*

## TO THE GENERAL COUNCIL.

I wish to lay before you a few remarks about the proposals recently put forward for a change in the Constitution of the Theosophical Society. It is not necessary that I should deal with them in detail, since I am concerned only with the general principle involved. Should we, or should we not, essentially alter the Constitution under which we have worked fairly well for so many years? If so, should we do it hurriedly, under the pressure of a momentary outbreak of feeling, or should we proceed slowly and deliberately? I incline to the latter policy, as I do not see any sufficient reason for haste, which is always injudicious, and often fatal to a good cause. Our present Constitution has been a bridge strong enough for us to cross upon, and has not been found radically defective. At the same time it may be improved and, as President, I am more interested than anybody else to see the improvement made, for the ultimate burden of responsibility falls on my shoulders. I should regard as an improvement any new clauses which should make it easier for me to deal executively with crises like that through which we have just passed in the Judge case, and which has been effectually ended by his withdrawal from office and from membership. But for the clumsy and expensive expedient of a Judicial Committee, I might have settled the whole matter long ago, and thus saved a vast amount of friction, ill-feeling, partisanship and expense. Executive powers of the amplest scope were held and exercised by me from a very early period in our Society's history, *i.e.*, before we left New York for India, and to the recent date when tinkering of the Constitution, alteration of the Rules, and binding the President in coils of red tape, began. My experience in Governmental affairs and private societies and corporations has convinced me that, with an honest and capable man as manager, the fewer Rules and the less obstructive formalities there are, the better will work be done and the more prosperous and successful be the society, bureau, department, or company. With a dishonest or inefficient manager in control, the multiplication of Rules does no good, the only remedy is in change of the administration. It should also be borne in mind that in our Society Presidential action is subject to the approval of the General Council, and hence is not autocratic. Pray do not suppose that my remarks are prompted by any personal considerations whatever, for such is not the case. I have always been ready to yield my office to a better man; I am so



to-day: I do not wish to remain President one day longer than my services seem necessary for the best interests of the Society. That has become the life of my life, the dearest object of my heart, and far be it from me to omit doing anything, or to hesitate from making any sacrifice, by which its welfare may be promoted.

Among the criticisms of the Constitution which seem to have a certain weight, I will specify that of the wording of our Third Object. It has been urged that, by encouraging inquiry into "the psychical powers latent in man," we have fed a craving for phenomena, and opened the door to abuses which have drawn upon us the curse of many troubles. When one sees how easy it is for self-deluded psychics and cunning pretenders to draw crowds after them in a blind quest after "powers," and a more open intercourse with unseen teachers, one can sympathize with the views of those who would alter the phraseology of our Third Object. I, myself, would be glad if it should be made a serious offence henceforth for any person in our Society to give out any teachings as by authority; for it has always been my belief—and I can point to printed records as far back as 1853 to prove my assertion—that the value of any given teaching is not augmented in the least degree by attaching to it an authoritative name. Holding these opinions as I do, I should be glad rather than sorry to see some change made in the wording of the Third Object. There are other changes that it would doubtless be well to make, as for example, to eliminate the idea of geographical boundaries in constituting a Section. There are others still, but, as said before, I should be distinctly opposed to taking precipitate action, and should not recommend any changes that had not been considered and voted upon in all the Sections, and finally ratified by the constitutional majority vote in General Council (Art. V., Sec. 1, 2 and 3).

Some, I see, have erroneously supposed it necessary to alter the Constitution, so that new Sections with autonomy may be created. A glance, however, at Art. III., Sec. 7, 8, 9, 10, 11, and the last sentence in Section 4 of the same Article, will satisfy any one that the President has full power, "for valid reasons," to form new Sections, prescribe their territorial limits, grant them autonomy, confirm their bye-laws, and empower them to issue, under his authority and in his name, charters and diplomas. Under my present powers I can, if it should appear to me judicious, create one or a dozen new territorial Sections within the present territorial area of any one of the existing Sections, as easily as I can create them in Africa, South America, or any other continent not at present sectionally chartered. The only pre-requisite

is that seven chartered Branches of the Society within the specified area shall join in petitioning me to issue such a charter in each case. The modification I would suggest is to strike out the words "territorial" and "geographical area" wherever they occur in connection with the idea of a Section.

While upon this subject, it is best that I should make very clear the difference between an autonomous Section of the Society and a seceded Section. A Section of any public body is a part of it; subordinate to its Constitution; under the government of its Executive and Council; incapable of exempting itself from its Constitutional restrictions, which include the results of any decisive vote that may be constitutionally cast by its highest governing assembly. A Section of our Society may, therefore, be autonomous in the full meaning—self-law-making—of the word; that is to say, may make its own bye-laws and rules with the President's approbation, but (*vide* Art. III., Sec. 10) with the proviso that they "do not conflict with the Objects and Rules of the Theosophical Society." Now, the General Secretary of a Section is, *ex-officio*, a Secretary of the Society and a member of the General Council; which (*vide* Art. V., Sec. 1) is invested with "the general control and administration of the Society," and (Sec. 2) decides its action by "a majority of votes." If he is outvoted in Council he has no choice but to submit, as would any other member in any other question introduced by him. Then, again, the Section being, not a separate body, but only a part of the one international body known as the Theosophical Society, which has been organised in a given territory or country for convenience of administration, it has no right to alter its subject-relationship with the Society; to change the wording of its bye-laws without Presidential warrant; to elect a "President" of the Section, either temporary or permanent; to give an illegally chosen Executive (in violation of Art. II., Sec. 7), an unlawful title, or a longer term of office than that prescribed by law; or to repudiate the *de jure* character of the Society, and thus declare invalid the charters which it has issued and the diplomas or certificates of membership, granted by it to its members or Fellows; these are severally acts of rebellion, of independent sovereignty, of defiance; and these steps having been taken by the late American Section, in Convention lawfully assembled, as reported to me by Mr. Judge, in an official letter signed by him in his new Presidential capacity, I had no alternative but to accept the situation, recognise the revolt as an accomplished fact, and officially suppress the Section, discharter its revolting Branches, and cancel the diplomas of those Fellows who had,

by their votes, declared them invalid instruments, mere waste paper. I need not say how sad I was at the necessity of taking this summary action, for the ties of personal affection and respect bind me to many of our late American colleagues. But duty demanded this sacrifice of feeling and I could not hold back. Our Association being of a purely voluntary character, I could not exercise the least coercion to keep the members loyal; I could only give effect to their declared personal independence by relieving them *pro formâ* of their membership.

Moreover, the majority in a Branch being the voice of the Branch, its governing power and lawful representative for the time being, I was compelled to accept a Branch majority vote in favour of the Boston Act of Secession, as the expression of the Branch's sovereign will that it should cease to be a part of the Theosophical Society of 1875, and thenceforth be a part of the new American Society of 1895, and cancel its old charter. Similarly, when the majority of any Branch had voted to remain loyal and repudiate secession, it was my duty to officially recognise and affirm the fact, and leave the Branch charter in the hands of the loyal majority. Of course, the minority would in any case have the clear right of leaving the majority in possession and re-organising themselves as a new Branch of the Society of their choice. It has given me pain to come to know that this self-evident rule of parliamentary and ethical procedure has not been grasped by some of our late American colleagues, who now find themselves to their surprise deprived of membership in the Society which they had come to love, and for which many of them had made large sacrifices. To all such, whether as individuals or as Branches, the door will always be open for return.

Now the case would have been quite different if the Boston Convention had proceeded within Constitutional lines. They might, for instance, have pointed out desired modifications of their sectional by-laws and rules, and, under Art III., Sec. 10, have submitted them to me for ratification. I should have felt myself obliged to approve and confirm all amendments which did not conflict with the constitutional solidarity and international character of the Theosophical Society as a whole; there would have been increased autonomy and no revolt. But I should never have confirmed any proposed change which would make the American Section and its General Secretary more independent of the General Council, the President, or the Theosophical Society's Constitution, than are the other Sections and General Secretaries; or which gave it a President, a misleading title, a new seal, or a new

form of diploma. To do so, would be equivalent to my consenting to the upsetting of the Constitution and the splitting of the Society into fragments. Though fifty new and autonomous Sections should be chartered by me, the Society would not be weakened: it might, perhaps be bettered, although I have always believed that "in union is strength"; but to permit one Section to set itself up as independent of the central control, to deride its authority and pronounce illegal its charters and diplomas, would have been as bad statesmanship as for Great Britain to ratify the secession and independence of Scotland, England or Ireland, or for the United States to have permitted Virginia or any other State to set itself up as an independent sovereignty, contrary to the provisions of the Federal compact between the States of the Union. The pernicious example set at Boston is bearing its natural fruit in one or more propositions which are now being circulated for signatures, and upon which no other interpretation can be put than that the formation of new Theosophical Societies is contemplated. I hope that the promoters of these schemes may look at the question without prejudice from both sides before pressing them to an issue.

If seven European Branches are discontented with remaining in the present European Section, they can join in petitioning me to form them into a separate Section, and I shall do so if, as above explained, their proposed bye-laws are formed in such a way as to agree with the provisions of the Theosophical Society's Constitution and bye-laws now in force. I am also willing to charter new Sections in specified countries, as, for instance, Sweden, Holland, Germany, etc., etc., if pressed to do so, and valid reasons are brought to my notice. At the same time I wish it to be made plain to your respective Sections that, for the same reason that I dischartered the American Section and its revolting Branches, and cancelled the diplomas of its consenting members, I shall discharter every other Branch in any part of the world which, by a majority vote of its fellows, accepts and endorses the Secession Act of the Boston Convention, and shall cancel the diplomas of those who vote in the majority.

This, you must observe, is quite irrespective of the personal worth of the recalcitrant members; it is a simple act of constitutional procedure, imposed upon the President and General Council, and for neglect to do which we might be impeached. It is the confirmation of the right of each member to free private judgment and liberty of action: he revolts against our authority, denies the legal status of our Society, repudiates the validity of our charters and diplomas; we let him depart in peace



with our kindest wishes for his spiritual welfare, and that is the end of our mutual relationship.

H. S. OLCOTT, P.T.S.

The President-Founder then made a statement as to the inevitable diminution of the income of the General Headquarters, as a consequence of the Secession of the American Section. The deficiency was estimated at about £80, irrespective of gifts from any source. After discussion the Council adopted unanimously a resolution recommending that one-fourth of the gross income received by each Section from the annual dues of its members should be remitted to the General Treasury of the Society for upkeep of Headquarters; and that a provision to this effect be incorporated in the next revision of the Constitution.

The President-Founder then announced the appointment of Mr. A. P. Sinnett to the office of Vice-President of the Society, to fill the present vacancy, and Mr. Sinnett having accepted the same, the Secretary was instructed to publish for general information the proceedings of the meeting.

The General Council then adjourned *sine die*.

London, June 28th, 1895.

G. R. S. MEAD.

*Attest*

*Secretary of the Meeting.*

H. S. OLCOTT, P.T.S.

## APPENDIX.

### EXECUTIVE NOTICE THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE,

ZUMARRAGA, SPAIN,

June 5th, 1895.

An official letter, of date May 2nd, 1895, from Mr. W. Q. Judge, of New York, to the undersigned, in which he signs as "President of the Theosophical Society in America," communicates the following facts, *viz.* :—

1. That the American Section of our Society has declared its "complete and absolute autonomy";
2. Has adopted the title of "The Theosophical Society in America";
3. Has elected Mr. Judge President for life, and Dr. J. D. Buck, Vice-President; and
4. Adopted a Constitution, by a majority of 181 votes, in a total ballot of 201 Branch and Councillors' votes, cast by Delegates representing 90 Branches in the Convention.



A verbatim report of the proceedings, sent by Mr. Judge, shows that the Convention adopted a Preamble to the Resolutions to the effect that "the different forms of organization through which *the body known as 'the Theosophical Society'* [the title being given as above printed—between inverted commas—apparently to indicate that the Convention does not recognise its validity], had passed since the year 1878, were solely the result of growth, and not of votes . . . and have been mere *de facto* and not *de jure*."

The only interpretation of the above acts and declarations which the undersigned, as one tolerably well acquainted with constitutional and parliamentary procedure, is able to arrive at, is that the American Section, exercising its indisputable right, in lawful Convention assembled—

1. Voted to constitute itself a separate and completely autonomous Society, with its own title, constitution and bye-laws, life-president and other officers; and has thus as effectually broken its relation with the Theosophical Society as the United States of America did their colonial relation with Great Britain on July 4th, 1776.
2. Voted to consider the Theosophical Society as a body existing *de facto* and not *de jure*; holding a name to which it is not really entitled, and having no constitutional jurisdiction over the Sections, Branches and Fellows in America and elsewhere, now holding its charters and diplomas.

Since, however, the Section, Branches and Fellows in question had recognised the Society's jurisdiction up to the date of the meeting of the Convention, and assembled as a part of the Society, and are still on our Headquarters' registers; and since the records cannot be altered save by the intervention of the President, it rests with the undersigned to issue the present Executive Notice for the information of the concerned; thus completing the legal and constitutional separation from the Society of the participating Officers, Branches and Fellows of the American Section, extinguishing the said Section itself, and recognising it as a new Society, devoted to the same work as that which the mother Society has for so many years been prosecuting. As President therefore, and official executive representative of the Constitution of the Theosophical Society I do now declare and proclaim:—

*First.*—That the Charter, heretofore granted by the undersigned, *viz.*, in the year 1886, for the formation and maintenance of the American Section, is hereby abrogated by virtue of the power given in

Art. VII., Sect. 1, of the Rules, and that from April 28th, 1895, the Section ceased to exist.

*Second.*—All charters of Branches which in Convention voted for the said Act of Secession, or which may have or shall subsequently vote to adopt the same, are hereby annulled, and the recording Secretary is instructed to remove the names of the said Branches from the roll kept at the Society's Headquarters, Adyar.

*Third.*—The diplomas of all Fellows who have accepted or may in future accept for themselves and declare valid the said Act of Secession, are hereby cancelled; their holders cease, *ipso facto*, to be Fellows of the Theosophical Society; and it shall be noted on the Society's Register that they withdrew themselves from membership on April 28th, or on such other date subsequently as may have marked their adhesion to the Act of Secession aforesaid.

*Fourth.*—A certain number of Branches, Branch members and unattached Fellows of the Society in America, having refused to accept as binding upon them the said Act of Secession, and expressed their wish to continue their relations with the Society as heretofore, and the importance and necessity of organised action having been fully proved by experience, the undersigned gives notice:—

(a) That he will issue a new Charter for an American Section of the Theosophical Society, under the provisions of Art. VII., Sec. 1, 2, 4 and 5, and hereby confirms the validity of existing Charters of Branches, a majority of whose members have voted against accepting the Act of Secession aforesaid, or may change their votes after the date of the present instrument.

(b) To carry into effect the above notice, the undersigned appoints Alexander Fullerton, Esq., F.T.S., of New York, Mrs. Kate Buffington Davis, F.T.S., of Minneapolis, George E. Wright, Esq., F.T.S., of Chicago, and William John Walters, Esq., F.T.S., of San Francisco, a special Committee, to collect and forward to the undersigned all petitions and resolutions pertaining to this business, to have charge of all American affairs pending the issue of a Section Charter, and as Presidential Agents to supervise the proper organisation of the new American Section of the Theosophical Society.

The undersigned notes with regret that the American Convention was led into the adoption of the wholly false and misleading idea, that the Theosophical Society, now existing, is not *de jure* the continuation of the Society which was formed by H. P. B., the undersigned, and our colleagues, at New York in 1875, but an adventitious body, the growth of circumstances, and having no real corporate authority over its Sec-

tions and Branches. There is, however, at Adyar, the original Record Book of the proceedings of Council, in which, in Mr. Judge's own handwriting, and signed with the name of Mr. A. Gustam, the then Recording Secretary T. S., is written the report of a meeting of Council, held early in 1878, at which the President was given full discretionary powers to establish Headquarters wherever he chose, to adopt whatever measures he might see fit in the Society's interest, the Council ratifying in advance whatever he might do. This record is unfortunately in India at this moment, but it has been written for, and will be published at the earliest practicable date, for general information. It will then be seen how unsupported by facts is the record of the Society's history which was laid before the American Convention and before the counsellor-at-law whose professional opinion was obtained thereupon. When the Founders left New York for India, the undersigned, in an official order issued at London, in January, 1879, the text of which is preserved, *appointed* Maj. Gen. Abner Doubleday, U.S.A., F.T.S., his representative *pro tem.*, no definite plans for the future having then been formed. The members left at New York nominally held together for some years, but finally dropped out. In 1883 a few of them were gathered together by Mr. Judge, and upon due application a new Society was formed, and chartered as a Branch of the T. S. under the title of "The Âryan Theosophical Society." By virtue of its quasi successorship, though in point of fact, illegally, some of the original registers of the T. S. have been retained in that body. As a Branch it was chartered and registered, has been regularly reported to Headquarters, and has paid to the Treasurer of the Society the lawful fees and dues of its members. Prior to this, however, charters had been granted by the undersigned to two other American Branches. As President-Founder, therefore, the undersigned declares that the Theosophical Society has had an unbroken existence from the date of its foundation in 1875 to the present day, and that every charter and diploma issued by it under its seal and over the President's signature, has been valid and of constitutional force. The further declaration is officially made that, from the date of the passage of the above mentioned Act of Secession, the retention of the papers and property of the late American Section, the continued use of the Theosophical Society's seal by the new Society, its Officers, Branches and Members, have been illegal, and on behalf of the Society the undersigned repudiates, as invalid, all new documents bearing the Society's Seal or his official signature. He also requests that the new Society's officers will turn over all Sectional archives and other property to the Special Committee herein above appointed.

Finally, the undersigned gives notice that Mr. W. Q. Judge, having by his own act lost his membership in the Society, is no longer its Vice-President, and the said office is now vacant.

While it would have been better if the work in hand could have been continued as heretofore in a spirit of unity and mutual reliance, yet the undersigned considers that a separation like the present one was far more prudent than the perpetuation of ill-feeling and disunity within our ranks by causes too well known to need special reference. The undersigned offers to his late American colleagues his best private and official wishes for the prosperity, usefulness and honourable management of their new Society.

H. S. OLCOTT,

*President-Founder of the Theosophical Society.*

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THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE, LONDON,

*June 27th, 1895.*

Under the provisions of Art. IV., Sec. 6, I hereby appoint A. P. Sinnett, of London, to be Vice-President of the Society, to fill the present vacancy.

H. S. OLCOTT, P.T.S.

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*To the General Secretaries of Sections.*

GENTLEMEN,

You are hereby requested to take the votes of your respective Sections upon the above nomination, and to communicate the results to me within the next three calendar months as prescribed in the bye-laws.

H. S. OLCOTT, P.T.S.

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INDIAN SECTION.

This being the hot season throughout India there is less of definite activity to report this month than usual. But at Calcutta, the continued presence of the Acting General Secretary, Bâbu Upendra Nath Basu has been bearing very good fruit, and the Branch there is showing a marked, and we hope, permanent, increase in devotion and active work. There is reason to hope that our Calcutta centre is now fairly on its way to become such a centre of theosophical life and active work, as the capital of India ought to be.

It is intended to hold the first Convention of the Section at its new Headquarters some time during October. This will be the Indian legislative Convention for this year, and the December gathering at Adyar will celebrate as usual the Anniversary of the



whole Theosophical Society. Next year it is hoped to reverse the order, holding the official Convention of the Section at Adyar, and making the Benares gathering in October mainly one for the purpose of lectures and friendly intercourse.

Dr. English has arrived at Adyar to take charge of the *Theosophist* during the absence of the President.

*June, 1895.*

#### CEYLON LETTER.

The chief events of last month were the White Lotus Day and the Wesak Festival Celebrations, which curiously enough fell on the same day.

Our little band of members of the Hope Lodge celebrated White Lotus Day at 8 p.m., at the Musæus School and Orphanage. The large photograph of H.P.B., a present from her to Mrs. Higgins, was prettily decorated with a wreath of lotus. Dr. English, the President of the Lodge, opened the meeting and addresses followed by Mrs. Higgins, Mr. Wither from New Zealand, Mr. P. D. Khan and Mr. Peter de Abrew. The girls of the Musæus School sang some appropriate verses.

As usual the Buddhists celebrated the Wesak festival with due solemnity. The famous Kelani Temple was the scene of much activity in devotional exercises.

Mrs. Higgins desires to thank those kind friends who are sending her help in aid of the School and Orphanage. They will be glad to hear that the Institution is doing a really humanitarian work.

S. P.

#### EUROPEAN SECTION.

One of the most important incidents to be chronicled this month is the visit of Col. Olcott, the President-Founder, who arrived from India at the beginning of June. The Colonel proceeded first to Spain and visited the Lodge and members there, spending a very enjoyable time. The activity in that country is most gratifying. While there he wrote the Executive Notice, dealing with the secession of the majority of the American Section, declaring the continuity of the Society from its beginning, and his readiness to issue a new charter for an American Section, and appointing a committee to take temporary charge of American affairs.

The President visited Holland for a few days in June, and was much pleased with the activity of the Amsterdam workers. He hopes to go to the Hague for a brief visit, ere returning to India, as there is a very earnest group of members in that town,



Mrs. Besant's series of lectures at St. James' Small Hall has been most successful. The audience increased at each succeeding meeting, the first, being on Whit-Sunday, having, naturally, a rather small attendance. This continued growth is the best sign possible of the effect produced, and all the hearers appeared to be much impressed by the ideas put forward. The lectures have not been reported, as Mrs. Besant is preparing a work on Karma, to be published shortly in book-form, which deals with the subjects taken up in the lectures. The first instalment of the work appears in this month's LUCIFER. The book will form the fourth of the "Theosophical Manuals."

Mrs. Besant has also given many lectures in different parts of the country with considerable success, and visited Holland at the beginning of June, for a few days. During her visit, she gave a lecture on "Man, Master of his Destiny" in the large hall of the Free Church, at Amsterdam. An audience of several hundreds attended, in spite of the fact that the lecture was in English and not translated. Long reports appeared the next morning in the daily papers. Mr. B. Keightley accompanied Mrs. Besant on her visit.

The Blavatsky Lodge lectures have been satisfactorily attended during the past month, the summer weather apparently not having interfered. The Sunday evening discussions were discontinued owing to the lectures at St. James' Hall. The *Secret Doctrine* class will not be held during July and August, as Mrs. Oakley will take a much-needed rest. Mrs. Besant will lecture on each Thursday in August, giving a connected series of addresses, entitled "In the Outer Court."

The general activity is quite up to the average, in spite of the turbulent times.

The Ramsgate Centre has started regular weekly meetings in a room hired for the purpose, and several enquirers have attended. The series of fortnightly Sunday meetings of the North London Lodge has come to an end; these meetings began in January and were excellently attended until the last three, when the audience fell off, owing probably to the approach of summer. At the same time the Wednesday meetings increased in even larger proportion.

Mrs. Besant's afternoon receptions have been most successful, and regular symposiums on Theosophy have been held in the garden. Some pleasant and useful afternoon meetings have also been held by members of the Theosophical Society in their own houses, and Mrs. Besant has delivered addresses at these and has afterwards answered questions.

## AUSTRALASIAN SECTION.

The Countess Wachtmeister is working hard in Australia; she lectured five times in Adelaide, and thence worked her way to Melbourne; she visited and lectured at Glenelg, Rapunda, Mount Gambier, Mertuar, Stawell, Ararat and Ballaarat, ere reaching the Victorian capital. In addition to the public meetings she has had gatherings of enquirers and drawing-room receptions.

The Brisbane Branch, Queensland, has re-emerged into manifestation with twenty-five members and a strong executive. May it justify its resurrection by its work.

A branch is in course of formation—is we hope formed ere this—at Mount Gambier, with Mr. H. F. Kessal as its organiser. Good fortune to it also.

The First Annual Convention was held at Sydney, on April 12th and 13th. Mr. Peell, the President of the Sydney Branch, presided, and eleven branches were represented, four of them belonging to New Zealand.

Golden accounts come of Mr. Staples, the General Secretary, who is winning all hearts.

*New Zealand.*—The arrival of Mr. J. C. Staples, the General Secretary of the Australasian Section on April 22nd, in company with the returning delegates from the the Convention held in Sydney, has been the principal event of the month. Mr. Staples has produced a very favourable impression as a lecturer, and as an answerer of questions at the close of his public addresses, he was universally admired. The following are the public events of the month:—On April 19th, at an open Lodge meeting, Mrs. S. J. Neill read a paper upon “Vegetarianism;” on April 22nd Mr. Staples arrived, and on the next evening a public welcome was accorded to him; on April 26th he spoke on “The Practical Side of Theosophy,” and on Sunday evening, April 28th, he lectured in the Choral Hall on “Karma;” on May 3rd Miss L. G. Browne gave readings from *The Light of Asia*; and on May 8th Lotus Day was observed, when several members read various selections suitable for the occasion; on May 10th C. W. Sanders read a paper from LUCIFER upon “States of Consciousness;” and on the evening of Sunday, May 12th, he lectured in the Choral Hall upon “Unity, a Divine Principle;” the lecture was attentively listened to.

## AMERICAN SECTION.

The following Branches of the former American Section have applied to the President-Founder to be chartered as the American

Section :—Chicago, Port Townsend, Willamette (Portland) Îshvara (Minneapolis), Toledo, Muskegon, Boise City, Indra (Clinton), Golden Gate (San Francisco), Toronto, East Los Angeles. To these is added a new Lodge, formed by a minority at Tacoma—the Nârada. In addition to these, the Branches of Harmony (Los Angeles) and San Diego remain loyal, and a new Branch has been formed at East Las Vegas. The delegates of most of these Branches voted for secession at Boston, but their action has been repudiated by their Branches, which had not previously authorised the vote. A number of other Branches are having meetings to vote on the question, and it will be some little time ere the real decision of American Theosophists will be known. Dr. Weekes-Burnett, of Chicago, was delegated to represent the loyal Branches at the European Convention.

*Pacific Coast.*—The loyal Theosophists of the Pacific Coast have worked energetically to keep an American Section true to the great principle of Unity. The struggle has been fierce.

As soon as Mr. B. Keightley's pamphlet appeared, Mr. S. Ryden and Mr. W. J. Walker, of San Francisco, had a reprint struck off of some thousand copies which were sent far and wide over the U.S.A. Correspondence was established between all loyal F.T.S. The questions raised were whether secession should be unanimous or partial, whether a new papal infallibility should be set up. Willamette, Port Townsend, Harmony (Los Angeles) and Boise City held their charter; the minority in Tacoma formed a loyal Lodge, Nârada, and at Seattle a Lodge is forming. Not one Lodge on the Pacific Coast is unanimous for secession. Many clear-sighted ones who had turned away from the Theosophical Society because they found it crystallising into a sect (a dogmatic one at that) are taking heart once again. They ask if the American Section of the future will be true to its motto: "There is no Religion higher than Truth."

Mr. Ransom Bridge, of Boston, writes that a large body of Theosophists in that centre are organising now that the *personal* element has withdrawn.

We hope so much—may our hopes be realised, and may reorganisation put us on a firm foundation of Truth, Unity and Brotherhood.

MARIE A. WALSH.

[Want of space has compelled us to cut down this report.—EDS.]

## REVIEWS.

## THE BHAGAVAD GĪTÂ.

Translated by Annie Besant. [London : The Theosophical Publishing Society ; 1895. Price 4s. calf, 2s. boards, 6d. paper.]

A SIXPENNY *Gītâ* ! Such is the last experiment tried by my colleague and it seems to be succeeding excellently. I have carefully gone through Annie Besant's Translation and find it not only imbued with the spirit of the original, but also capable of standing the criticism of scholars. The two best translations are those of Telang and Davies : but the translation of my colleague favourably compares all through with both these standard works, and in a number of passages is more accurate. The famous " Vision of the Universal Form," in the eleventh Adhyâya, has been done into verse ; and the verse is good. It makes one regret the resumption of prose when Sanjaya continues the narrative. We have at last got an accurate and inexpensive edition of the *Gītâ*. Other translations are too costly for the general reader, and the American attempt is not a translation, but a paraphrastic compost from other translations that will not bear a moment's comparison with the original. The sixpenny edition was an afterthought, otherwise explanations of the simpler terms, which are familiar enough to students, would have been added for the benefit of the general reader. *The Bhagavad Gītâ* now forms " Lotus Leaves No. II.," and " No. III." is being prepared.

G. R. S. M.

## A LECTURE ON THE VEDÂNTA PHILOSOPHY.

By M. L. Bhattacharya, M.A. [Agra: Mokerji Brothers ; 1895. Price Re. 1 8.]

THIS excellent lecture of ninety-four pages was read before the Agra College Literary Society by Bâbu M. L. Bhattacharya, Professor of Sanskrit at the college, and the proof sheets have been carefully revised by one of his European colleagues, the Professor of English Literature. The book is, therefore, not only reliable as to its contents, but also free from those barbarisms which generally spoil the pleasure of perusing



the works of Hindus in our vernacular, for although they certainly write English far better than we can compose Bengâlî, Hindî, Gujerâtî, etc., yet very few men can write perfectly in two languages. The lecture under notice is one of the most useful productions we have seen for a long time. It is superior to Dr. Deussen's address on the Vedânta to the Bombay Asiatic Society, and to Professor Max Müller's *Three Lectures on the Vedânta Philosophy*, both of which have been noticed at length in our pages. Mr. Bhattacharya shirks no difficulty as far as the philosophy is concerned, and meets all criticisms fairly and at the same time easily. He, however, leaves the practical psychological side of the Vedânta severely alone.

The lecturer devotes a considerable portion of his space to an exposition of Mâyâ, showing how the English term "Illusion" is entirely inadequate to convey the meaning. To understand the doctrine of Mâyâ, we must first have a clear idea of that which is really true, that which is practically true, and that which is only apparently true.

Thus it is that the Vedânta teaches "that the individual soul is not different from Brahman the Highest Self [the really true]. The plurality of souls is not really or absolutely true, but is only practically or phenomenally true." Again "Brahman is associated with a certain power [Mâyâ] . . . to which the whole world is due for its very existence. . . . Brahman, in so far as it is associated with Mâyâ, may be called the material cause of the universe. Brahman in this view is called Îshvara, the ruler of the universe. Mâyâ, under the guidance of this Îshvara, modifies itself by progressive evolution into all the individual existences, distinguished by special names and forms, of which the world consists. In all these apparently individual forms of existence, the one invisible Brahman is present, but on account of Mâyâ it appears to be broken up into a multitude of intellectual or sentient principles, the Jîvas or individual souls." It is further stated that Mâyâ "can be called neither Sat nor Asat, *i.e.*, Mâyâ is neither absolutely Sat (true or real) nor is it practically or apparently Asat (non-existent)." But "this phenomenal world is not a mere illusive phantom of the senses. *This is real as we are real.*"

But you may ask, what is the cause of this Mâyâ, or Nescience, and the answer given is: "As all our ideas of causality fall within the circle of Nescience, to find the cause of it would be like mounting upon our own shoulders."

We next come to the important doctrines of Rebirth and Karman (Karma). The argument that Karman destroys free-will is met by the Vedântist with the argument that the "Jîva, or individual soul, is made up



of two parts, (1) the soul [Âtmâ] which is Brahman, and (2) body with its environments. As regards his body he is open to this necessity [of Karman], and is obliged to act under circumstances moulded by his previous actions. But as regards his Soul, which is Brahman, and therefore knowledge itself, he is free. The actions can influence his body [bodies rather], but they have no effect upon the Soul, which is unchangeable in its very nature. The veil of ignorance it can cast off at any moment, *if it wills*. Here then lies the freedom of will of an individual Soul. The Mâyâ or Nescience is its own making and it can throw it off when it likes."

The doctrine of Rebirth is set forth in a way now familiar to all Theosophical students, but a most valuable item of information is added which nails down a persistent misstatement which has circulated uncontradicted for many years in the West. It is invariably stated by Western scholars that the doctrine of Rebirth is an afterthought of Vaidic religion and cannot be found in the oldest documents of that religion. Mr. Bhattacharya writes:

"The origin of this doctrine [Rebirth] is to be found in all the Vedas. The *Rigveda* says: 'May the Lord give us in our future birth our organs, our vitality, and our articles of enjoyments.' So also in the *Yajurveda* and the *Atharvaveda*, we find many hymns referring to this idea of the transmigration of Souls."

The state of Moksha is but poorly set forth by the lecturer, who makes it equivalent to a continuous Sushupti state—"the state in salvation is like an everlasting sound and dreamless state." This is entirely incorrect; the state of Moksha is Turiya, and it is difficult to understand why an otherwise so capable expositor has fallen into so elementary an error.

The following mathematical exposition of Brahman and Mâyâ is ingenious; it also brings home to the mind the unity underlying diversity.

"Let us imagine an algebraical series, such as  $x^0, x^1, x^2, x^3$ , etc. . . *ad infin.* Here we see that each of the succeeding terms in the series varies according to its index or power. On account of the difference of the index only, the terms of the series appear different from one another; but we see that the base  $x$  remains all along constant. Now if we suppose the indices, *viz.*, 1, 2, 3, etc., to vanish, we see that all the terms become one and the same, since  $x^0$  will always be the same as unity [according to the formula  $x^0=1$ ]. If we apply the signs to illustrate the Vedânta doctrine, we take the power or index to be Mâyâ, varying at each step of its development, and the constant  $x$  to be Brahman.

appearing in different souls. When this Mâyâ, like the index, vanishes (*i.e.*, when the index is reduced to zero), the individual being, like each of the terms in the series, becomes Brahman, which like the first term of the series is represented by unity. The different terms represent Brahman, Īshvara, Taijasa, Prâgña, etc., to endless individuals."

Speaking on the problem of the impersonal and personal God, the Nirguna and Saguna Brahman, he dubs the former idea "the only truth with the reflective portion of men" and the latter as "the popular concept of Brahman," and quotes the following fine passage with regard to those who follow the devotional path: "Though the ways of devotional life of men, taking to various systems of worship, are ever so different, though some ways are straightforward and others roundabout according to their different tastes, following either the Vaidic doctrine, or the Sâṅkhya method, or the Yoga system, or the Shaiva school, or the Vaishnava faith; yet thou art, O Lord! the only resting place of all, as the ocean is the ultimate destination of all the running waters on the surface of the globe."

And then pursuing the theme with regard to the personal Deity and the idea of Mâyâ, Mr. Bhattacharya writes: "Here it may be asked, why do we go so far as to conceive fictitious limitations of Brahman? Will it not be sufficient to think that Brahman is the only truth, and the world a non-entity? The answer would be, yes, it is so, only this non-entity is not like the non-entity which is in the horn of a hare, but it has a phenomenal existence, *i.e.*, a practical truth, which must be accounted for. Thus the concept of Īshvara [personal God] is equally valid as that of our own individuality."

Finally the lecturer takes up the ethical aspect of the Vedânta, and bases his refutation of all ignorant objections on the logion "That art thou."

"It will be seen that this short expression is the fountain of all morality, the source of universal love, and the very ocean of all our nobler feelings and religious sentiments."

Next he contrasts the saying, "Love your neighbour as yourself," with the teaching "Your neighbour is yourself, and you are to love him, not because he is your neighbour, but because he is not different from yourself;" and the saying, "Thou shalt not kill" with the teaching "No one should injure any living being." And then he quotes the opinion of Max Müller that in the Vedânta we find ethics at the beginning, ethics in the middle, and ethics at the end, and ends up by snuffing out the utilitarian "greatest good to the greatest number" with the Vedântic "highest good to all."

In brief, Mr. Bhattacharya's Lecture is very pleasant reading, and though it would not be difficult to join issue with him on some points, especially when he approaches the borderland of the mystic, he sets forth the philosophical outline of the Vedânta clearly and understandingly. Taking it all round, the little book is the best of its kind that has yet appeared.

G. R. S. M.

#### THE ESOTERIC BASIS OF CHRISTIANITY.

By W. Kingsland. [London: Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.; 1895. 3s. 6d.]

THIS book contains the two pamphlets published by Mr. Kingsland in 1891 and 1893, relating to Christian Doctrine and to the *Book of Genesis*. Besides these essays two new ones are added on "The Logos" and "The Gospel." The essays are prefaced by an excellent introduction, clearly written and moderate in tone, pointing out the imperfections in the ordinary Christian system and the necessity for postulating a profounder teaching as the foundation of the Christian religion. The book, and especially the introduction, will be useful to those who follow the Christian form of faith, but who seek for further light which will aid them to a better understanding of their own religion.

The distinction between the Old and New Testaments is pointed out in the first essay. According to the author:

"The Old Testament contains the record of man's fall, contains under the form of an historical allegory the secret of those vast cosmic cycles by which spirit manifests in matter, by which the divine becomes human. . . . And as in the Old Testament the divine becomes human, so in the New Testament the human re-becomes divine. The New Testament contains in the form of an historical allegory the conditions of man's redemption, that is to say, of his return to the spiritual planes of being, plus that self-consciousness, that 'knowledge of good and evil,' which is the purpose of his incarnation."

*Genesis* is expounded in a symbolical manner, according to the geometrical system hinted at in *The Secret Doctrine*. There is a good deal of *The Secret Doctrine* in this essay, but *Genesis* does not play a very important part. A student of Theosophical literature will find much that is useful, but the average Christian reader will not be likely to gain a great deal from the exposition.

In "The Logos" the author approaches more solid ground, but again quotes more from modern Theosophical writings than from Christian

authorities, although the latter supply plenty of material which could be used in defence of the position taken up.

In the last essay an attempt is made to express the essence of the Christian teaching and the teaching of all true instructors of humanity. The Gospel taught, it is said, is "the Gospel of the DIVINE NATURE OF MAN."

The book is a very readable one from beginning to end and is admirably suited for those whose religious instincts lead them to a Christian mode of thought.

A. M. G.

#### THEOSOPHICAL ANALOGIES IN THE DIVINA COMMEDIA.

By Miss L. Schram. [London: Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C. ; 1s.]

THIS pamphlet is an attempt to trace out the scheme of Dante's great work along Theosophical lines, showing that his ideas were substantially the same as those familiar to us in modern Theosophical literature. The conception on which the argument is based is an allegorical one founded on a letter written by Dante himself, in which he says that taken literally the poem relates to the state of souls after death, but allegorically to the nature and destiny of man, or the working out of Karma, in Eastern phraseology.

The passage on page 6, comparing some of his ideas with Darwin's theories, is not very intelligible and had much better have been left out, as there does not appear to be the slightest connection between the two thinkers. Dante's scheme, according to the author, was based on the idea of Divine love, which is spiritual unity. All souls proceeded from one great centre and by the power of that love tend to return and to be re-absorbed. Man's own power of freewill is all that prevents this return. While undoubtedly those ideas may be found at the root of all orthodox or heretical religious teaching, the proof that Dante consciously worked on such a conception is not to be found here. So far as the interpretative part of the essay is concerned, there is utilised more of modern Theosophy than of ancient Dante. The essay includes an epitome of the story of the poem and gives the general reader a fair conception of the work.

A. M. G.

## INDIAN PALMISTRY.

By J. B. Dale. [Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.; 1s.]

STUDENTS will welcome this unique little volume, as it comprises a good deal of information and gives to our western minds quite a novel system of both calculations and nomenclature.

The two systems in their essentials are one, but there is a considerable difference in detail. Take, for instance, the line commonly designated as the "line of heart." It is here called the "line of fortune." The head line in the English system becomes the "liver line," while the one of the liver becomes the line of the head by the Indian method.

One main point of difference is shown by the manner of calculating the time of events.

All students know that the line bounding the thumb, or "life line," is used for reckoning age or time of occurrences. Now the English palmists reckon from the top of the line against the forefinger or Mount of Jupiter for the first age—infancy—and so proceed downwards to the end—old age—near the wrist line. It is just the reverse in the Indian system. It starts from the wrist—as first age—and so on. The book is clearly written and the first plate is very novel. We (palmists especially) are indebted to Mr. Dale for giving us the benefit of investigating the two systems, and the very moderate price of the book puts it well within the reach of all.

B.



# THEOSOPHICAL

AND

## MYSTIC PUBLICATIONS.

### THE THEOSOPHIST (*Adyar*).

Vol. XVI, No. 9:—"Old Diary Leaves" is very chatty this month and forms entertaining reading. The now famous rose phenomenon is described in a characteristic manner, and also another of H. P. B.'s occult performances with a lamp. A series of shlokas from the *Virgaya Jaina* is given in this number, and the work is to be completely translated. A well-written article, "Theosophy is an Idea," in the thoughtful style of M. N. Dvivedi, endeavours to point out the impersonal nature of Theosophy. Rao-chahoi writes on Zoroastrianism, and gives much useful information. Some interesting selections are given from a book written about half a century ago, by an obscure American medium. Richard Harte contributes a review of Tolstoi's religious ideas, and shows a close study of that author's works. In "A Real Yogî," an account of an interview with a supposed "Mahâtma," some peculiar and erroneous views are expounded; one of which is that the period between death and re-incarnation is never more than one or two hours, the 1,500 years mentioned referring to the human breath, each breath standing for a year. The issue also includes "The Râdhâsvâmi Society of Agra," an uncomplimentary criticism of the Brahma Samâj, and an excellent review of Solovyoff's *Modern Priestess of Isis*.

A.

### THE PATH (*New York*).

Vol. X, No. 3:—"H. S. Olcott *versus* H. P. B." is a most vulgar attack on Col. Olcott. He is "ignorant to this day of practical Occultism," "is no Occultist whose decision we will accept," and so on. The same authority declared a few months ago that Col. Olcott had "chelâs" of his own, whom he instructed in Occultism. But conditions were different then. The rest of the issue contains some articles of moderate interest, and letters from Dr. Hartmann and Dr. Keightley, the latter displaying an extraordinary conception of honourable dealing in relation to private matters.

A.

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### THE VÂHAN (*London*).

Vol. IV, No 12:—The minute portion of "Enquirer" appearing in last month's *Vâhan* was, unfortunately, not a signal for its continued reappearance, for in this issue disputable matter still occupies a prominent position. The Executive Notice of the President, written from Spain, is printed at the beginning, and is followed by two letters on the notorious "Legend of Che-Yew-Tsang;" one from Mrs. Keightley denying the statement of Mrs. Besant, and the second from Herbert Burrows, somewhat angrily enquiring if there are any more of such legends. Mr. Mead prints an extraordinary letter from Mrs.

Keightley, which, as he says, "may throw some light on the making of legends." The mysterious meeting with Che-Yew-Tsang, and the solemn "I am the Chinaman. Silence," make an incident worthy of preservation for its humour.

A.

#### THE TRANSACTIONS OF THE SCOTTISH LODGE (*Edinburgh*).

Vol. II, No. 20:—Includes a paper on "Old Theories of Health and Disease in Relation to the Tatwas," by "M.D.;" and a note "Concerning Masters or Mahâtmas," "M.D." criticises the general ideas of the ancient Hindus, Greeks, and Alchemists relating to the "magnetic currents or forces and their influence on health." These are taken in conjunction with the temperaments according to Alexander Stuart. No very definite conclusion is come to, except that many of the statements appear to be hopelessly unintelligible. The President adds a short note, in case anyone should suppose that the Scottish Lodge accepted anything inaccurate, stating "that the criticisms of the able author refer entirely to published books, and not to the teachings of the Scottish Lodge."

A.

#### THE IRISH THEOSOPHIST (*Dublin*).

Vol. III, No. 9:—*The Irish Theosophist* contains twenty pages of reading matter. Of these, fourteen are devoted to defence of Mr. Judge and attack on Mrs. Besant, apparently to emphasise the pious aspiration of Mr. Hargrove, "I would to God they would stop these slanders and leave others to get on with the work." The few pages remaining are devoted to a short review, "Letters to a Lodge" and a much revised version of Paul's famous chapter on Love in the *Epistle to the Corinthians*. The latter is very cleverly done, but what an illustration for Max Nordau!

A.

#### THE NORTHERN THEOSOPHIST (*Redcar*).

Vol. II, No. 20:—The Editor in his "Remarks" shows a peculiar conception of the present difficulties and of the method of overcoming them by changes in organization. An excellent report is given of Mrs. Besant's lecture on "The Pilgrimage of the Soul." Miss Shaw writes nicely on "Womanhood." The issue is concerned mainly with the Constitution of the Society, and all the articles are written with approval of the late American Section's action, apparently ignoring the fact that that Section decided that there was no Theosophical Society in existence outside of America. "Brotherhood" has altogether lost its bearings in this magazine.

A.

#### LE LOTUS BLEU (*Paris*).

Vol. VI, No. 4:—This number contains some excellent original articles besides the translations of H. P. B.'s "Mysteries of the After-Life," and the Countess Wachtmeister's sketch of Madame Blavatsky and *The Secret Doctrine*. The opening paper is on the projection of the astral body and the limits of the terrestrial atmosphere, giving an account of some experiments. M. Burnouf concludes his metaphysical article on Time, Space and Motion, and Dr. Pascal's outline of some Theosophical teachings is also concluded. M. Guymiot writes clearly on the three planes and states of consciousness according to the Eastern conception.

A.

#### SOPHIA (*Madrid*).

Vol. III, No. 6:—The sketch of the life and teachings of Pythagoras is concluded in this number, a short outline of the Tetraktys and its meaning being given, and also some account of the discoveries in geometry attributed to him. Following this is a continuation of the review of the recent book, *Sobre el Origen Polidrico de las Especies*. The portion of the

book dealing with the formation of the seven regular solids from the primary four-sided figure is described, with the correspondences between the seven colours and tones. The relation between the acids and bases and these figures might be made clearer. The connections appear somewhat artificial. The article on Masonry is concluded, the essential ideas of "Masoneria Invisible" being given in question and answer form. An account is also given of the short visit of Col. Olcott, and the translations proceed as usual, with the exception of *Letters that have helped me*, which will be continued in the next issue.

A.

#### ANTAHKARANA (*Barcelona*).

Vol. II, No. 18:—The first article is on "Practical Socialism." The only real and practical means by which the present misery can be removed is by the destruction of egotism and selfish desire. A somewhat murky picture of the present age is given. The second chapter of the *Bhagavad Gītā* is concluded, and a translation of a short article on the reasons for the existence of Theosophy is given.

A.

#### THEOSOPHIA (*Amsterdam*).

Vol. IV, No. 38:—The first article in this number is on Yoga, Rāja and Hatha Yoga being taken up. "India and her Sacred Language" is a paper read before the Dutch Lodge. The translations are: *The Key to Theosophy*, *Through Storm to Peace*, *The Idyll of the White Lotus*, *The Story of the Snake*, and *Letters that have helped me*.

A.

#### THE UNKNOWN WORLD (*London*).

Vol. II, No. 5:—The Editor in his notes discusses some of the present Theosophical troubles, and gives a very humorous epitome of a recent circular. "The Shining Pyramid" is a tale written by Arthur Machen, the author of *The Great God Pan*, a book which attracted much attention a short time ago. One of the

most interesting articles is a description of the later views and history of Lake Harris, and his school, by a follower. The extraordinary ideas put forward and the phrasing used are not calculated to arouse a sense of reverence in the reader's mind.

A.

#### ÂTMÂ'S MESSENGER

(*New Haven, Conn.*).

Vol. I, No. 2:—The title of this magazine is liable to give one a severe shock when first met with. It has a most irreverent sound. This number consists of some short articles on Fraternity and Theosophy, a sketch of certain Theosophical teachings, notes on various Theosophical and other subjects, and reports of some twenty "Fraternal Societies." The titles of the latter are delightful and varied: "The City Guard," "Knights of the Golden Eagle," "Knights of Pythias," "Plumbers' Union," "Royal Arcanum," and the like.

A.

#### THE ÂRYA BÂLA BODHINÎ

(*Madras*).

Vol. I, No. 5:—Mrs. Lloyd continues her article on "How an English boy is brought up," in a chatty manner that must be interesting to the boys of the East. A general sketch of the Hindu religion is attempted by S. S. H. Chowdhury, intended, we presume, for the information of boys. Its metaphysics would be about as palatable to youthful English taste as the other physics are. The rest of the magazine includes short papers on Karma, the Hindu revival, and "Did Christ visit India?" the latter being reprinted from *The North British Advocate* and founded on the "Issa" joke. The little magazine promises to have a good future.

A.

#### THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 17 to 20:—Some selections from *The Questions of King Milinda*, translated by Rhys Davids in the "Sacred

Books of the East" series, are given. The *Visuddhimagga* still continues, in a somewhat clearer fashion than before. Several reprints of interest to Buddhist readers complete the issues.

A.

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THE LAMP (*Toronto*).

Vol. I, No. 11:—Contains a short sketch of Dr. Buck, the conclusion of an article on the *rationale* of Theosophy and notes on Biblical and other subjects. Solovyoff's remarkable account of the vision or visit of the Master is reprinted from his *Modern Priestess of Isis*. "The Mystery of the Moon" continues.

A.

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GOD, THE UNIVERSE, AND THE  
HINDU TRINITY.

This pamphlet consists of a reprint of some articles published in *The Theosophic Thinker* with some emendations. An exposition of the Hindu philosophical conceptions is attempted, and some interesting symbolical explanations of figures of Brahmâ, Vishnu, Shiva, and other Gods are given.

A.

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THE SPHINX (*Brunswick*).

Vol. XX, Nos. 111, 112:—Dr. Hübbschleiden's observant letters on his travels

in Southern India are continued. Dr. Kuhlénbeck's two papers contain much of interest, especially the one on "The Medicine of the North American Indians." Amongst other articles and short papers we notice those on "Immortality," by Dr. Henne am Rhyn, and Paul Lanzky's "Aphorisms of a Hermit."

A. J. W.

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OTHER PUBLICATIONS.

*Book Notes*, with a long list of second-hand books of interest; *The Church of the Future*, a most eccentric pamphlet, giving the principles of the new church, the "Order of the Golden Age," which is to have "Angels," and "Bishops," and "Priests"; *The Sanmarga Bodhini*; *The Moslem World*; *Light*, containing a long interview with "General Lorrison" on the Mysteries of Mediumship and other interesting articles and letters; *The Agnostic Journal*; *Adhyâtmâ Mâlâ*; *The Astrological Magazine*, of Bellary, a new Indian periodical proposing to give explanations of the various Eastern and Western systems, and other information relating to Astronomy and like subjects; *Theosophy in Australia*, a reincarnation of the *Australian Theosophist*, to which we wish longer life in this than it enjoyed in its useful former body.

# LUCIFER.

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## ON THE WATCH TOWER.

STRANGE how utterly unjust a paper can be towards anyone who does not fit into its own particular little religious groove, and how illiberal is "Liberalism." The *Spectator* of July 13th says, in a brief notice of Solovioff's slanderous romance, *A Modern Priestess of Isis*:

That Madam Blavatsky, the "modern priestess of Isis," was a fraud, and that she confessed herself to be such to him, is abundantly certain. It seems that she took up theosophy when she found that the game of spiritism, which she had practised for some time in the United States, was played out. Her Theosophy itself was borrowed from certain writers on occultism, as is set out in detail by an expert in these subjects, Mr. W. Emmette Coleman. All this being settled, let the woman and her doings be buried and forgotten, except, indeed, her career should be wanted as a lesson and a warning. What a "Nemesis of unfaith" it is when those who have shaken off belief in religion as a folly out of which the world ought to have grown, fall victims to the frauds of an immoral and lying adventuress.

It "is abundantly certain" from this paragraph that the writer thereof has not read Mme. Blavatsky's books, and is merely repeating, parrot-like, the gossip that floats about on the surface of society. Yet he would probably be surprised if he realised that such repetition of uninvestigated slanders is as immoral as anything that he ascribes to Mme. Blavatsky. The childish and petulant impatience to have "the woman and her doings" out of the way brings little credit to a journal which plumes itself on its "Christianity," but which shows more of the spirit that cried "Away with him, away with him," than of that spirit of equity and charity which should characterise those who claim to be specially favoured with religious knowledge. Mme. Blavatsky and her doings cannot "be buried



and forgotten " while increasing numbers of thoughtful people owe to her that definite proof of the existence of the Soul that popular Christianity fails to supply, and that definite training of the spiritual life in man which few modern Christian teachers are able to impart. Her memory will live, not because she could perform marvels but because she could feed starving Souls with the bread of spiritual Wisdom; and because she showed that Religion was not a beautiful dream but a solid verity, based on truths in Nature, not only on hopes in Man. Her memory will live because she opened the way to Initiation in a modern world where only the faint traditions of the Higher Life survived, where Science scoffed at Intuition and where Reason was undermining Religion, where belief in the Invisible World was derided as a folly or apologised for as an amiable weakness. Many persons know that she possessed Occult Powers, and could wield the subtler forces of Nature; but if every phenomenon she performed had been a weak and wrongful accommodation to the demands made upon her by materialistic enquirers, she would still remain the heroic witness for the reality of the Occult Life, the possessor of spiritual Wisdom and its imparters to those who desired to receive it. Vainly will impatient scribblers cry for her obliteration, while those she taught are constantly verifying her statements by their own experience, and are helping others to take the steps which they themselves took under her guidance. Her children in Occultism rise up and call her blessed; her imperfections will "be buried and forgotten" and her great life-work will remain.

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A writer in the *Indian Mirror*, describing himself as belonging to "uncompromising extremists," discusses my Indian work, and while speaking in far too high terms of my qualifications as a helper in the spiritual regeneration of India, lays down certain conditions which he thinks should be fulfilled by me. One of these is quite impossible of acceptance:

To make the fruits of her labours lasting, permanent, far-reaching and really beneficial among the Hindus, Mrs. Besant must exclusively identify herself with the Hindus, and must never allow herself to forward the cause of other movements or philosophies, however closely they may appear on the surface to be allied to purely Hindu movements or philosophies.

No such exclusive identification is either desirable or possible,

so far as I am concerned. To me the Hindu Religion is the first-born daughter of the ancient Brahma-Vidyâ, and its least imperfect representative, if taken in its earlier form, ere the uprising of the many sects and of the various philosophic schools to which Hinduism, in the course of millenniums, has given birth. As H. P. B. wrote, any Theosophist may

Belong to any of these religions [enumerated by her and including the Hindu] and yet remain strictly within the boundaries of Theosophy.\*

But no true Theosophist can take up the exclusive position advocated in the paragraph quoted above, for the Theosophist recognises the underlying truths in *all* religions, and everywhere draws attention to them and vindicates them. In a Christian country he will shew the truth hidden under ecclesiastical dogmas, separating it from the glosses that have deformed its presentation, and pointing out the relations of the Christian form to the forms of the same truth in other religions; and he will enforce his teachings, wherever possible, from those ascribed to the great Christian MASTER. In Buddhist countries he will proceed on similar lines, taking the doctrines of exoteric Buddhism and strengthening his arguments and his appeals by quotations from the sayings recorded as of the LORD BUDDHA. With the Parsis he will use the *Avesta*, with the Jews the *Kabalah*. Thus everywhere he goes as a peace-maker, a unifier, an expounder of the Wisdom-Religion, that is the eternal foundation of all spiritual Faiths. He will honour and love all religions, though he himself may honour and love most the one in which his own Soul most readily finds expression, as a man may love most the tongue that he learned at his mother's knee, and in which his mother clothed her protecting and brooding tenderness. But his very love for his mother will lead him to stretch out a helping hand to any of her descendants, however scattered they may be in foreign lands, and however foreign their languages may seem to be. Spiritual love and duty are inclusive, not exclusive, and the higher a man rises in spirituality the more his view approaches that which is all-embracing. India's fall has been largely due to spiritual selfishness, and the perpetuation of that selfishness means the continuance of her degradation.

\* *A Modern Panarion*, p. 264.

Miss Frances Power Cobbe, writing to the *Standard*, has drawn attention to what she rightly terms "A monstrous doctrine," set forth in the text-book of Moral [?] Philosophy used at the Roman Catholic College, Stonyhurst. The passage which has aroused Miss Cobbe's indignation, and from which she makes some extracts, runs as follows :

ON THE SO-CALLED RIGHTS OF ANIMALS.

Brute beasts not having understanding, and, therefore, not being persons, cannot have any rights. The conclusion is clear. They are not auto-centric. They are of the number of *things*, which are another's: they are chattels or cattle. We have no duties towards them; not of justice, as is shown; not of religion, unless we are to worship them like the Egyptians of old; not of fidelity, for they are incapable of accepting a promise. The only question can be of charity. Have we duties of charity to the lower animals? Charity is an extension of the love of ourselves to beings like ourselves, in view of our common nature and our common destiny to happiness in God (c. iv. nn. 1, 2, p. 239). It is not for the present treatise to prove, but to assume, that our nature is not common to brute beasts, but immeasurably above theirs, higher indeed above them than we are below angels. Man alone speaks, man alone worships, man alone hopes to contemplate for ever, if not—in the natural—the Face of his Father in Heaven, at least the reflected brightness of the Divine Face (*Ethics* c. II., s. iv., nn. 3, 4, p. 24). We have then no duties of charity nor duties of any kind, to the lower animals, as neither to stocks and stones.

Still we have duties *about* stones, not to fling them through our neighbour's windows, and we have duties *about* brute beasts. We must not harm them when they are our neighbour's property. We must not break into paroxysms of rage and impatience in dealing with them. It is a miserable way of showing off human pre-eminence to torture poor brutes in malevolent glee at their pain and helplessness. Such wanton cruelty is especially deplorable, because it disposes the perpetrators to be cruel also to men.

As St. Thomas says (1 a 2 æ, q. 102 art. 6 ad 8) :

"Because the passion of pity arises from the affliction of others and it happens even to brute animals to feel pain, the affection of pity may arise in man even about the afflictions of animals. Obviously, whoever is practised in the affection of pity towards the animals, is thereby more disposed to the affection of pity towards men. When it is said in Proverbs, xii. 10, 'The just regardeth the lives of his beasts, but the bowels of the wicked are cruel.' And therefore the Lord seeing the Jewish people to be cruel, that He might reclaim them to pity, wished to train them to pity even towards brute beasts, forbidding certain things to be done to animals which even seem to touch upon cruelty." It is wanton cruelty to vex and annoy a brute beast *for sport*. This is unworthy of man and disposes him to inhumanity towards his own species. Yet the converse

is not to be relied upon: there have been cruel men who have made pets of the brute creation. But there is no shadow of evil resting on the practice of causing pain to brutes *in sport*, where the pain is not the sport itself, but an incidental concomitant of it. Much more in all that conduces to the sustenance of man may we give pain to brutes, as also in the pursuit of science. Nor are we bound to any anxious care to make this pain as little as may be. Brutes are as *things* in our regard so far as they are useful to us, they exist for us, not for themselves; and we do right in using them unsparingly for our need and convenience, though not for our wantonness.

If then any special case of pain to a brute creature be a fact of considerable value for observation in biological science or the medical art, no reasoned considerations of morality can stand in the way of man making the experiment, yet so that even in the quest of science he be mindful of mercy.

Altogether it will be found that a sedulous observance of the rights and claims of other men, a mastery over one's own passions and a reverence for the Creator give the best assurance of a wise and humane treatment of the lower animals. But to preach kindness to brutes as a primary obligation and capital point of amendment in the conversion of a sinner is to treat the symptom and leave untouched the inward malady.—(*Moral Philosophy*, by Joseph Rickaby, S.J., Part ii., Section 2 of Chap. 5.)

It seems incredible that such doctrine can be taught seven thousand years after the Brâhman was described by VYÂSA as "the friend of all creatures," two thousand five hundred years after the BUDDHA preached gentleness to all living things; and taught, moreover, under a civilisation which arrogates to itself a Name claimed as diviner and more compassionate than any that "Heathendom" can boast. I am not much concerned with the assertion of "rights," on which Society according to Materialism must necessarily be built; for Society according to Spirituality is built on the acceptance of "duty," a surer and a sounder foundation. But one may say in passing, that if human beings have any "rights" that are logically defensible—outside the "right" of the strongest—then everything that feels must also have its "rights." And the denial of rights in any case destroys the basis of the rights of all. It is obvious how the view set forth above was implied by Cardinal Manning when he described Atheists as "cattle," and on that ground denied them rights, and by the oft-repeated assertion that "no faith need be kept with heretics."

\* \* \*

The Rev. Joseph Rickaby, however, goes further, and denies that we have any duties towards animals. And how debased is the



conception of duty put forth, how truly infidel the denial of God. The doing of justice is surely not the yielding of an extorted and enforced right, but the holding of a perfect balance, an expression of the inner nature of the Just One. Fidelity does not depend on the acceptance of a promise, but on its making by the Faithful One, who is bound by himself and not by the acceptance of another. (Though indeed it might be argued, on a lower plane, that the pathetic trust of, say, a dog in his master is the placing of the whole nature in the master's hands in full-orbed faith.) Charity is not the extension of the love of ourselves, but the freeing of our Self from the prison-house of our illusory separateness, and the recognition of our essential oneness with all. There is but one nature, common to all—Divine; there is but one destiny, common to all—"happiness in GOD." What? to "stocks and stones." Aye, my brothers, for there is nothing outside the One Being, there is nothing alien to the One Bliss. True, the distance seems immeasurable between the joy of the stone, lapped by the wave, thrilling to the sun-ray, and the joy of the Planetary Spirit adoring the LOGOS; but the distance is of degree and not of kind. All joy is from the One Fount, there is no second source in the universe: BRAHMAN is Bliss. It is the capacity to receive that limits, not the paucity of the outpouring. Water fills the bed of the oceans that touch at either Pole, and the tiny chalice of each floret on the daisy-head. Shall we dare to claim brotherhood with Those above us and deny it to those below, demand kinship from the LOGOS and refuse it to the stone? Nay, he who would feel as well as say "I am BRAHMAN," must feel as well as say "BRAHMAN is all." As we are included, so must we include.

\* \* \*

The fundamental error in Philosophy naturally lands Mr. Rickaby in errors in Morals, and we have a paragraph of the most ghastly selfishness. We must not injure a *man's* "property," not because the "property" feels the injury, but because the owner thereof would be aggrieved: the cutting off of the tails of cows belonging to a resistant rent-payer, and other mutilations, were perchance thus justified by parish priests in Ireland; the tortured creatures were but property, and they were vulnerable points of their owners. We must not "break into paroxysms of rage"—



presumably, like drunken costermongers beating a donkey—and “wanton cruelty” is most to be deprecated lest it should lead to cruelty to the all-important human being. Clearly, we must be thankful even for the smallest mercies, and for the admission that to vex a brute for mere amusement is “wanton cruelty.” Thus, the pouring of petroleum on a cat and then the setting of the cat on fire may safely be condemned, although it would be going too far to make kindness to brutes a “capital point of amendment in the conversion of a sinner.”

\* \* \*

Mr. Rickaby—I cannot call him “Father,” as the courtesy title would sound like an intentional sneer—declares “there is no shadow of evil” in causing pain, if it be incidental, and not the one object sought, and that we need not even take trouble to minimise it. “We do right in using them unsparingly.” Yet this teacher’s MASTER declared that not a sparrow fell to the ground “without your FATHER,” and drew from a lost lamb one of the tenderest of His parables. In what shocking contrast to the whole spirit of the CHRIST is this teaching, stamped with his approval by CHRIST’S self-styled Representative, Leo XIII., specially for the young. Surely English boys, with their lack of imagination, and their ingrained love of killing with gun and rod, do not require this sanction of religion, this blessing of the barbarous instinct already so lamentably strong. The special declaration that no “reasoned considerations of [Roman Catholic] morality” need stand in the way of vivisection, adds the last touch. Certainly in this matter Roman Catholic countries have taken the lead, but we scarcely expected an approval of the practice, under the Papal benison. The handing over of animals to the torture-troughs of the vivisector with the phrase, “mindful of mercy,” bears a dismal likeness to the way in which heretics were handed over to death, but “without shedding of blood.”

\* \* \*

Yet let us not forget, while we condemn these teachings as degrading to humanity and revolting to conscience, that he who utters them stands in special need of the brotherly charity which he denies to those who share in smaller measure than men the power of showing forth the Divine. He speaks in ignorance, blinded by specious logic, not in conscious self-identification with the destruc-

tive forces in Nature. Lack of imagination leads to lack of sympathy, and we need not doubt that the cold-blooded reasoning of the scholastic Philosopher would yield to the forth-welling stream of pitifulness and brotherly helpfulness, if he saw before him a tortured animal, a suffering brute. Most of all does he need our love, if it may avail to shield him somewhat from the full surge of outraged Nature, rushing back upon him with all the force of all the cruelties lightheartedly inflicted by those who from his book have learned a false and anti-spiritual Philosophy. So ghastly is the outlook in the eyes of those who know something of the working of the LAW, that condemnation is choked by pity, indignation cannot rise in face of compassion. Yet all is well in the long life of the Soul, and karmic retribution teaches and purifies, it does not torture aimlessly nor consign to a useless hell.

\* \* \*

It is with much inner pleasure that I find that a statement current in Theosophical circles, and repeated by me on p. 22 of the *Birth and Evolution of the Soul*, is incorrect in fact. The passage I refer to is on the development of mind in animals, "Let me say that this process . . . although it be unwise." It seems, with regard to some animals at least—as the dog and the cat—that the development caused "by the playing upon it of the human intelligence" is well caused, and lifts the animal forward, so that the germinating individuality does not return to animal incarnation, but awaits elsewhere the far-off period at which its further development shall become possible. The "forcing" is therefore helpful and beneficial, not harmful, and we may rid ourselves of the incongruous idea that, in a universe built on and permeated by Love, the outwelling of compassion and love to our younger relatives is injurious to them. There are a good many Theosophists, I think, who will share my pleasure in getting rid of a view against which one's instinct secretly rebelled.

## ORPHEUS.

(*Continued from p. 374.*)

### CLEMENS ALEXANDRINUS ON SYMBOLISM.

THE following quotations, from the Fifth Book of the *Stromateis*, or “Miscellanies,” of Clement of Alexandria, will throw some light on the symbolical method of the ancients, and are all the more interesting as the Church father brought them forward in an apology of the Christian scriptures which, he said, were of a like nature. I use the translation of the Rev. William Wilson, as found in Vol. XII of *The Antenicene Christian Library*, as I have no text of Clement handy. Thus he writes: “‘Many rod-bearers there are, but few Bacchi,’ according to Plato” (cap. iii). That is to say, there are many candidates, but few reach to real Initiation, and this Clement compares with the saying: “Many are called, but few chosen.” Then he continues (cap. iv.): “Wherefore, in accordance with the method of concealment, the truly sacred Word, truly divine and most necessary for us, deposited in the shrine of truth, was by the Egyptians indicated by what were called among them *adyta*, and by the Hebrews by the veil. Only the consecrated—that is, those devoted to God, circumcised in the desires of the passions for the sake of love to that which is alone divine—were allowed access to them. For Plato also thought it not lawful for ‘the impure to touch the pure.’

“Thence the prophecies and oracles are spoken in enigmas, and the mysteries are not exhibited incontinently to all and sundry, but only after certain purifications and previous instructions.”

Thus he cites the various styles of writing practised among the learned of the Egyptians: (i) the epistolographic; (ii) the hieratic which the sacred scribes practise; and finally (iii) the hieroglyphic, divided into two modes, (*a*) literal and (*b*) *symbolic*, which is further

described as being of three kinds. "One kind speaks literally by imitation, and another writes as it were figuratively, and another is quite allegorical, using certain enigmas."

"All then, in a word, who have spoken of divine things, both Barbarians and Greeks, have veiled the first principles of things, and delivered the truth in enigmas, and symbols, and allegories, and metaphors, and such like tropes."

Later on he instances Orpheus as follows: "Now wisdom, hard to hunt, is the treasures of God's unfailing riches. But those, taught in theology by those prophets, the poets, philosophize much by way of a hidden sense. I mean Orpheus, Linus, Musæus, Homer and Hesiod, and those in this fashion wise. The persuasive style of poetry is for them a veil for the many." The second paragraph of this horribly inelegant translation is to be explained by the fantastic theory of several of the fathers, that the ancient poets of Greece copied from the Hebrew prophets, and Pythagoras and Plato from Moses!

And though Clement does not adduce much towards the spiritual interpretation of the Orphic writings, he instances an example of natural interpretation as follows (cap. viii): "Does not Epigenes, in his book on the *Poetry of Orpheus*, say that by the 'curved rods' is meant ploughs; and by the 'warp,' the furrows; and the 'woof' is a figurative expression for the seed; and that the 'tears' of Zeus signify a shower; and that the 'parts' are, again, the phases of the moon, the thirtieth day, and the fifteenth, and the new moon, and that Orpheus accordingly calls them 'white-robed,' as being parts of the light? . . . . .

"Myriads on myriads of enigmatical utterances by both poets and philosophers are to be found; and there are also whole books which present the mind of the writer veiled, as that of Heraclitus *On Nature*, who on this very account is called 'Obscure.' Similar to this book is the *Theology* of Pherecydes of Samos." And so also the work of Euphorion, the *Causes* of Callimachus and the *Alexandra* of Lycophron.

"Thus also Plato, in his book *On the Soul*, says that the charioteer and the horse that ran off—the irrational part, which is divided in two, into anger and concupiscence—fall down; and so the myth intimates that it was through the licentiousness of the steeds that Phaëthon was thrown out."

After adducing many examples the famous Alexandrian continues (cap. ix) :

“But, as appears, I have, in my eagerness to establish my point, insensibly gone beyond what is requisite. For life would fail me to adduce the multitude of those who philosophize in a symbolical manner. For the sake, then, of memory and brevity, and of attracting to the truth, such are the scriptures of the Barbarian philosophy.

*“For only to those who often approach them, and have given them a trial by faith and in their whole life, will they supply the real philosophy and the true theology. . . .*

“They say that Hipparchus, the Pythagorean, being guilty of writing the tenets of Pythagoras in plain language, was expelled from the school, and a pillar raised for him as if he had been dead. Wherefore also in the Barbarian philosophy they call those ‘dead’ who have fallen away from the dogmas, and have placed the mind in subjection to the carnal passions. . . .

“It was not only the Pythagoreans and Plato, then, that concealed many things; but the Epicureans too say that they have things that may not be uttered, and do not allow all to peruse those writings. The Stoics also say that by the first Zeno things were written which they do not readily allow disciples to read without their first giving proof whether or not they are genuine philosophers. And the disciples of Aristotle say that some of their treatises are esoteric, and others common and exoteric. Further, those who instituted the mysteries, being philosophers, buried their doctrines in myths, so as not to be obvious to all. Did they then, by veiling human opinions, prevent the ignorant from handling them; and was it not more beneficial for the holy and blessed contemplation of realities to be concealed? But it was not only the tenets of the Barbarian philosophy, or the Pythagorean myths, but even those myths in Plato (in the *Republic*, that of Hero [? Er] the Armenian; and in the *Gorgias*, that of Æacus and Rhadamanthus; and in the *Phædo*, that of Tartarus; and in the *Protagoras*, that of Prometheus and Epimetheus; and besides these, that of the wars between the Atlantini and the Athenians in the *Atlantikum* [or *Critias*]) are to be expounded allegorically, not absolutely in all their expressions, but in those which express the general sense. All these we shall



find indicated by symbols under the veil of allegory. Also the association of Pythagoras, and the twofold intercourse with the associates which designates the majority, hearers (ἀκουσματικοὶ) and the others that have a genuine attachment to philosophy, disciples (μαθηματικοὶ), yet signified that something was spoken to the multitude, and something concealed from them."

From all of this it is amply apparent that the method of allegory and symbol was the rule of the ancient Theologists, and that, if we refuse to admit their method, and endeavour to confine their meaning to the mere literal superficial sense, we shall not only miss their whole intent, but do the greatest possible violence to the best they have bequeathed to us.

#### SOME STRIKING INSTANCES OF ORPHIC SYMBOLISM.

It will be interesting here to adduce one or two instances of this Orphic symbolical method, such as the "swallowing," "incest," and "marriage" of the Gods. In his Scholia on the *Cratylus* of Plato, Proclus writes :

"Orpheus says with divinely inspired mouth, 'Jupiter *swallows* his progenitor Phanes, *embosoms all his powers*, and becomes all things intellectually which Phanes is intelligibly." (Taylor, *Myst. Hym.*, p. 180.) The precise meaning of which will become apparent when we come to treat of the various orders of powers.

And again, in his Commentaries on the *Timæus*, Proclus writes (iv. 267) :

"Orpheus gave the Deity the name of the Manifestor (Φάνητα —Phanes) because he brought into manifestation (ὡς ἐκφαίνοντα) the noëtic monads. . . . He also called him the Key of the Mind. . . . On him the demiurgic power [Zeus, Jupiter] depends; that is to say, as Plato explains it, that this power turns towards the self-subsistent life [Phanes] and, to use the words of Orpheus, 'leaps upon' and 'swallows' it, at the bidding of 'Night.'"

And this is further explained (ii. 99) in the sentence :

"Zeus [the demiurgic power] becomes one with him [Phanes, the Manifestor, the 'Third Logos'] in the midst of 'Night,' and, filled [with his essence] becomes the noëtic world in the noëric order."

I have ventured to use the terms "noëtic" and "noëric" as

less liable to misinterpretation than the usual translations "intelligible" and "intellectual"; for "intellectual" conveys to the ordinary mind a higher sense than "intelligible," whereas "noëtic," the equivalent of "intelligible," is of superior dignity, in platonic terminology, to "noëric."

And so Orpheus sings :

" 'Thus, then, he [Zeus] swallowed the might of the First-born [Phanes], and held within his hollow belly the frame of all ; with his members he mingled the power and might of God.' "

In proof of this he cites six fragments of Orpheus, further revealing the nature of the demiurgic power, and its place in the order of emanation, as set forth by his master Syrianus in his treatise, entitled *Orphic Lectures*. He further states in his Commentaries on the *Timæus* (v. 313), " the whole demiurgic activity of the gods has its end in rebirth (*παλιγγενεσίαν*) "—a subject that will be dealt with at length later on. Here it is only necessary to remark that the " swallowing " of Phanes by Zeus has its direct correspondence in the re-incarnation of a human soul.

The Emperor Julian (ap. Cyrill., ii. 44, B. ed. Spanh.) also writes :

" The Greeks were myth-makers, for they said that Cronus swallowed his sons, and vomited them forth again, and they speak of incestuous marriages. For Zeus was husband of his mother, and then became husband of the daughter he had begotten by his mother as wife, and then after once coupling with her gave her to another."

Again Proclus, in this Commentary on the *Cratylus* (Taylor, *Myst. Hymn.*, p. 188), writes :

" Ocean is said to have married Tethys, and Jupiter Juno, and the like, as establishing a communion with her, conformably to the generation of subordinate natures. For an according co-arrangement of the Gods, and a connascent co-operation in their productions, is called by theologists *marriage*."

But this term " marriage " can only be applied to the noëric and demiurgic order and not to the noëtic. Therefore, in his Commentaries on the *Timæus* (v. 293), he writes :

" So he calls ' Earth ' the first ' wife,' and her union with ' Heaven ' the first ' marriage.' But the term ' marriage ' cannot be applied to the noëric concourse of ' Light ' [Phanes] and ' Night.' "

And so also with regard to slaughter and quarrels, when applied to the Gods, all must be taken in an allegorical fashion; "for slaughter, when applied to the Gods, signifies a segregation from secondary, and a conversion to primary natures" (Taylor, *Myst. Hymn.*, p. 91, n.).

Instances of a like nature could be numerously multiplied, but enough has been said to give the reader an idea of the nature of our task, and further examples will be adduced as the treatment of the subject permits.

### THE ONE GOD.

If there is one doctrine more insisted on than any other in the Orphic theology, it is that all the deific orders and powers are but aspects of the One. It is entirely unnecessary to enter here into a consideration of the comparative merits of monotheism and polytheism. Both are true as facts, both are false as exclusive theories. Nor was the doctrine above enunciated peculiar to the Orphics; it was the common opinion of all the better instructed of antiquity. All men worshipped that aspect or those aspects of the One Deity, which were appropriate to their understanding and suited to their religious needs. Thus we have worship of every kind, from the praying wheel to the highest Samâdhi, from the eikon and household image to the at-one-ment of supernal ecstasy. And yet God is One.

In order that this statement, which cannot be challenged by the educated, may recommend itself to those of less information, I shall here set down a few quotations out of a very large number.

In speaking of the Orphic theology, Taylor writes (*Myst. Hymn.*, xxv):

"The peculiarity . . . of this theology, and [that] in which its transcendency consists is this, that it does not consider the highest God to be simply the principle of beings, but *the principle of principles, i.e.*, of deiform processions from itself, all which are eternally rooted in the unfathomable depths of the immensely great source of their existence, and of which they may be called super-essential ramifications, and superluminous blossoms."

It is quite true that the quaint diction of Taylor is likely to offend those who are not trained in Neoplatonic terminology, and that

minds deeply steeped in materialism will be repelled by the sublime metaphysics of mystical religion, but the blame should lie rather with the poverty of our language in fitting expressions than with one who had no fit materials to build with.

Just as the Eastern disciple, in his mystic exercises, gradually removes all attributes from the concept of Deity, and blends into the essence of the Divine, so did the Orphic student and Neoplatonist approach the contemplation of the Divine by a method of elimination. Thus Simplicius (in Epictet.), one of the victims of the Justinian persecution, and one of the group of seven brilliant intellects which crowned the line of the Later Platonists, writes as follows :

"It is requisite that he who ascends to the principle of things should investigate whether it is possible there can be anything better than the supposed principle ; and if something more excellent is found, the same enquiry should again be made respecting that, till we arrive at the highest conceptions, than which we have no longer any more venerable.

"Nor should we stop in our ascent till we find this to be the case. For there is no occasion to fear that our progression will be through an unsubstantial void, by conceiving something about the first principles which is greater than and surpasses their nature. *For it is not possible for our conceptions to take such a mighty leap as to equal, and much less to pass beyond the dignity of the first principles of things.*"

On which Taylor again quaintly but justly remarks :

"If it is not possible, therefore, to form any ideas equal to the dignity of the immediate progeny of the ineffable, *i.e.*, of the first principles of things, how much less can our conceptions reach the principle of these principles, who is concealed in the super-luminous darkness of occultly initiating silence."

So clearly was it the case that the "Heathen" possessed in its fulness the idea of the "One God," that the Church fathers were put to great shifts to explain it away. For instance, Justin Martyr, in keeping with his absurd theory of "plagiarism by anticipation," asserts that Orpheus, Homer, and Solon, had visited Egypt and become saturated with the Mosaic books (*Cohort ad Græc.*, 15, c. ; xv. 77, Grab.). To this end he cites several Orphic fragments, among them the remarkable Hymn, "I will speak it forth to the initiate ;



close the doors, ye profane," etc., and the famous couplet: "Zeus, Hades, Helios, Dionysus, are one; one God in all."

Cyril in his onslaught on Julian, the Emperor Neoplatonist (*Contra Jul.*, i. 25), quotes the same passage to the same end. In this connection see Thomas Taylor's *Arguments of the Emperor Julian against the Christians* (1809), translated from the Greek fragments preserved by Cyril, Bishop of Alexandria. This small volume of ninety-eight pages was "privately printed at the expense of Mr. Meredith, who destroyed, for fear of persecution, the entire impression with the exception of five or six copies which he had given away. For one of these copies he in vain offered £100." The present writer is the fortunate possessor of one of those copies.

Aristobulus (c. 180 B.C.), the Jew, whose crack-brained theory was that the whole of Grecian philosophy was taken from the books of Moses, quoted by Eusebius (*Præf. Ev.*, xiii. 12, p. 664), cites the longest fragment of Orpheus referred to, to show that he taught "the God over all."

Clemens Alexandrinus, in his *Cohortatio ad Græcos* (vii. 63), calls this lengthy fragment, "I will speak it forth," a "palinode of truth." Now a palinode is a "recantation," and the learned father would have his readers believe that Orpheus recanted the whole of his theology in favour of this one monotheistic tenet—which suggestion is both misleading and absurd.

Didymus, head of the Catechetical School of Alexandria in the fourth century, in his treatise *De Trinitate*, cites the opinion of the Greeks on One God, quoting from some now unknown poets, "There is one God, the highest king of all," etc.; "Of his own will God supports all things, the immortal," etc.; "The source and fountain of life," etc. (*op. cit.*, III. ii. 322, 323; xxi. 402, *et alibi*).

And so also in the Sibylline Oracles we read (i. 25): "There is one God, who sends the rain, and the winds," etc. And another Oracle, preserved by Eusebius (*Præf. Ev.*, III. xv. 125 d.), asserts in answer to the question, who was Apollo, that he is "Helios, Horus, Osiris, King Dionysus, Apollo, the dispenser of seasons and times, of winds and showers, handling the reins of the dawn and star-spangled night, lord of the stars and their shining; fire that never dies."

Julian again (*Or.*, iv. 245 c.) in speaking of altars in Cyprus



raised in common to Zeus, Helios and Apollo, quotes the verse: "Zeus, Hades, Helios, Serapis, all are one."

Socrates again, in his *Ecclesiastical History* (iii. 23), records an oracle which identifies Attis, Adonis and Dionysus.

Natalis Comes (II. vi. 150) cites the verses: "Pluto, Persephone, Demeter, Cypris, the Loves, the Tritons, Nereus, Tethys and Poseidon, Hermes and Hephæstus, far-famed Pan, Zeus and Hera, Artemis, and far-working Apollo—all are one God."

Ausonius (*Eph.* xxviii.) quotes another oracle: "I am the Osiris of Egypt, the Phanaces of the Mysians, Bacchus among the living, with the dead Aidoneus, fire-born, two-horned, titan-slaying Dionysus."

And Nonnus (*Dionys.*, xl. 400) sings of: "Star-robed Hercules, king of fire, world-leader, called Belus on the Euphrates, in Libya Ammon, Apis on the Nile, in Arabia Cronus, Zeus in Assyria."

These and many more passages could be cited to show that names were of little moment to the theologists of antiquity, who were all profoundly convinced that "Brahman is one, no second." Thus Malela and Cedrenus (Lobeck, *op. cit.*, 479) in speaking of the orders of the Orphic Gods, declare that all these powers are the "single power and single might of the only God, whom no one sees."

Simplicius (*Phys. Ausc.*, ii. 74 b.) declares that Plato in the *Latus* asserts that "God is all things"; and Macrobius (*Sat.*, i. 23) further states that "the [intellectual] sun is all things," that is to say, the sun as a "wholeness" (ὁλότης), and to that end he quotes Orpheus, who apostrophizes the sun as "all-producer, thou All of golden-light and ever-changing colours."

Fischer in his notes on Plato's *Critias* (viii. 189) quotes an anonymous verse, which is by some attributed to Orpheus: "There is one God. There is one co-existence with God—Truth."

And Jamblichus, or whoever was the writer of the *De Mysteriis* (III. xix.), asserts that "God is all things, is able to effect all things, and fills all things with himself, and is alone worthy of sedulous attention, esteem, the energy of reason and felicitous honour"; on which Taylor comments that "God is all things causally, and is able to effect all things. He likewise does produce all things, yet not by himself alone, but in conjunction with those divine powers

which continually germinate, as it were, from him, as from a perennial root. Not that he is in want of these powers to the efficiency of his productive energy, but the universe requires their co-operation, in order to the distinct subsistence of its various parts and different forms." (Taylor's *Jamblichus On the Mysteries*, p. 166, n.)

From the above it is plainly evident that the tenet of the One God was not only not peculiar to Judaism, but that the ideas of the instructed heathen on the subject were more elevated than the tribal ideas of the Old Testament. But this is explainable by the fact that the God and gods of the populace were adapted to popular comprehension, whereas the more elevated ideas on Deity were reserved for those who were fit to receive them. Thus it was that the doctrine of One God was included in those "mystic utterances" (*μυστικοὶ λόγοι*) the full explanation of which was for many years kept secret; and perhaps wisely so, for the partial publication of the truth has led to that rivalry, oppression and exclusiveness, which have marked the fanatical path of those religionists who have sought to impose their limited individual view of Deity on the rest of the world.

#### THE MONADOLOGY OF ORPHEUS.

Another important point to bear in mind in studying the Orphic theology, is that the whole system is fundamentally a monadology, and if this is not clearly seized, much difficulty will be experienced in fitting the parts into the whole.

The first writer who drew attention to this important tenet in modern times was Thomas Taylor, and so far as I know, no scholar has added to his researches. I shall therefore append here the most important passages in his books on this subject, advising my readers to carefully think out what he says, and this not in a material but in a mystic manner.

"Another and still more appropriate cause may be assigned of each of the celestial Gods being called by the appellation of so many other deities, which is this, that, according to the Orphic theology, each of the planets is fixed in a luminous ethereal sphere called a *δλότης*, or *wholeness*,\* because it is a part with a *total* subsistence, and is analogous to the sphere of the fixed stars [cf. *Somnium Scipionis*, with

\* "Each of these spheres is called a *wholeness*, because it contains a multitude of *partial* 'animals' co-ordinate with it."

Macrobius' Commentaries]. In consequence of this analogy, each of these planetary spheres contains a multitude of Gods, who are the satellites of the leading divinity of the sphere, and subsist conformably to his characteristics." (*Myst. Hymn.*, p. xxviii.)

These "wholenesses," therefore, are something totally different from the physical planets, which are simply their symbols in the starry vault. Their hierarchies have each their appropriate dominant "colour," and also their sub-colours contained in the dominant. The whole has to do with the "radiant egg" or "envelope" of the mystic universe, which has its correspondence in man. This is the basis of real astrology, the knowledge of which has been lost.

And again:

"In each of the celestial spheres, the whole sphere has the relation of a monad, but the cosmocrators (or planets) are the leaders of the multitude in each. For in each a number analogous to the choir of the fixed stars subsists with appropriate circulations." (Proclus on *Timæus*, ii., 270, where the theory is much further developed.)

Here we have the idea of every monad being a mirror of every other monad in the universe, and having the power of giving to and receiving from every other monad. The monad, as monad, is the "same," or Self; the cosmocrators, or "planets," in each are characterized as the "other." The perfect number is *ten*. The triad contains the intellectual hypostases; the hebdomad the formative or demiurgic powers.

From this it follows that each of these "planets," or "spheres," contains its appropriate powers, which are the same in the various spheres, and only differ from each other by having a predominance of the characteristic of any particular sphere. As Taylor says:

"From this sublime theory it follows that every sphere contains a Jupiter, Neptune, Vulcan, Vesta, Minerva, Mars, Ceres, Juno, Diana, Mercury, Venus, Apollo, in short every deity, each sphere conferring on these Gods the peculiar characteristic of its nature; so that, for instance, in the Sun they all possess a solar property, in the Moon a lunar one, and so of the rest" (*Myst. Hymn.*, p. xxxii.).

And so in his explanation of terms prefixed to his translation of Proclus *On the Theology of Plato* (p. lxxx), he defines the monad in divine natures as "that which contains *distinct*, but at the same time

*profoundly-united* multitude, and which produces a multitude exquisitely united to itself. But in the sensible universe, the first monad is the world itself, which comprehends in itself all the multitude of which it is the cause (in conjunction with the cause of all.) The second monad is the inerratic sphere. In the third place, the spheres of the planets succeed, each of which is also a monad, comprehending an appropriate multitude. And in the fourth and last place are the spheres of the elements, which are in a similar manner monads. All these monads likewise are denominated *λόγῳ*, *wholenesses*, and have a perpetual subsistence."

Taylor reproduces this passage from a note in his *Theoretic Arithmetic* (p. 5), printed four years previously to his translation of Proclus on *The Theology of Plato*. He bases his definition principally on Proclus and Damascius.

Seeing also that man is a mirror of the universe, man contains all these powers in himself potentially. If it were not so, the possibility of the attainment of wisdom and final union with the Divine would be an empty dream. What these "powers" are may be seen from the following outline of Orphic Theogony.

G. R. S. MEAD.

(*To be continued.*)

## TWO HOUSES.

(Continued from p. 405.)

### CHAPTER V.

JESSAMY sat alone. Red Cross Court was garnered with the evil memories of the past. She had been established during a month in the rooms Luigi Vanoni had taken for her, where she received "clients" and held *séances* daily. She had created a *furor*; she was brought into contact with people of refinement; she lived easily, luxuriously, apart from the hideous surroundings of Red Cross Court; and her power had grown. The strength and mentality, the spiritual grasp of Jessamy Mainwaring, the growth of past lives, manifesting through the sensitive astral development of Jess Arden, rendered her a seeress of wonderful gifts. She saw visions everywhere, and moved in a dream world betwixt earthly life and spiritual consciousness. At first the ease and comfort of her surroundings produced a sense of physical relief that filled her soul to the exclusion of any other sensation. Then by degrees the pangs of the numbed affections awoke, and she yearned to see her mother, and lived in the hope that fate might throw them across each other's path. But finally there awoke in her another feeling—pride in her powers—they were quite genuine; whether she was conscious or entranced, they were genuine—and a spiritual pride woke in her, coupled with a jealousy that her gifts might be recognized. She had little sympathy with Luigi Vanoni. He was, in truth, a curious psychological study—compound of cunning and simplicity; a self-deceiver who deceived others, untruthful, unstable, vain. He was, as he said, a powerful physical medium. He waxed intensely jealous of Jessamy's powers, yet exploited them for the sake of the money they earned.

He insinuated by degrees that her visions were prophetic, and



twisted them to suit the various idiosyncrasies of his clients. At first Jessamy strove to efface the impressions which he gave; finally, growing accustomed to him, she remained silent, and slowly, insidiously, the thought asserted itself that she ranked higher as a prophetess than as a beholder of mere unexplainable pictures. Then came a period when her powers suddenly and unaccountably slackened.

It was only in that hour that she knew how entirely she had lived in them. She was seized with terror, and on the day when, taking up her crystal, she found it remained an absolute blank, her heart sank, and her brain swam with helpless horror.

One of her most enthusiastic believers had brought a sceptic to see her; and to confess that the power had deserted her for the nonce was hard. The man had stung her by his scepticism, and had roused in her the wish to demonstrate her powers. His eyes rested upon her mockingly.

"What do you see, Miss Vanoni?" cried the believer, eagerly.

"Do you see anything?" said the sceptic, with an undercurrent of mockery in his voice. Jessamy paused. She had complained to Vanoni that she could not see as she had formerly done, and he was on the alert. She put her hand to her head.

"Is the light too strong for you, Teresa?" asked Vanoni.

Jessamy glanced up at him. He was standing behind the clients, his hand on the cord of the blind; in his other hand he held a coloured photograph—it was the photograph of a girl, and beneath it was written a motto. Jessamy looked at it; then, almost without her own volition, she murmured the words of the motto; the sceptic's face changed.

"Do you see those words in the crystal?" he asked.

"Hush!" said the believer. "Yes, she does."

"This is very remarkable. Do you see more?"

Jessamy began to describe the face in the photograph. She described it, a wild desire in her heart to exalt herself, a frantic fear lest her powers should be discredited possessing her. As she ceased, Vanoni slipped the photograph away. The sceptic rose.

"I have heard enough," he said, his voice trembling. "You have convinced me, Miss Vanoni. I came here doubting, but now I am convinced of your power."

He was evidently strongly moved. He shook her hand silently and left the house. The believer took her leave, greatly impressed. She obviously did not know the history of the pictured face or the motto. Vanoni turned.

"You took that cue splendidly," he exclaimed. "Providential that I chanced upon that little piece of information concerning him. His belief in us is a great step. Could you see nothing? Just as well you could not—as it turned out."

"What have I done?" cried Jessamy, passionately. "My God! what have I done?"

"Folly," said Vanoni, impatiently. "You did the only possible thing. You *have* seen, and you will see again. You would not undermine your whole reputation by admitting to that man that you had failed? As for that, you have done a good action. He was a rank materialist, and you have made him believe in the existence of spiritual things."

"Spiritual things!" said Jessamy, rising and pacing to and fro. "How do I know these things are spiritual? The impalpable is not necessarily the spiritual. These visions of mine may be material, gross, of the earth, earthly, or may be of a spiritual nature essentially bad. Must spirit be good necessarily? What holy spiritual force will tempt to an earthly desire? What is more earthly than vanity, bolstered by a lie?"

"Tst, tst," said Vanoni. "Sapristi! Jess Arden, you have seen a materialised spirit with your own eyes at one of my *séances*. You know that I was not cheating."

"I have seen what you called a materialised spirit; but I do not know that it was a spirit. As for seeing, since I have had this body I see them everywhere—these shadowy things. But spirits! No! Day by day I feel more sure that they are not so. *I* am a spirit—these replicas of the men that were are not."

"What are they then?"

"I don't know. I grope in darkness. I don't know."

"Since you had this body! There is nothing in the theory of reincarnation. Be sure of that. Listen to me. Before I met you I held a *séance* at the house of a lady who had lately lost her daughter; and the daughter's spirit appeared and was recognised by the mother—and that in no dim light."

"The mother recognised her?"

"Yes, and so did others. She was a Miss Mainwaring, and— Good heavens! what is it?"

Jessamy sank on a couch. Her eyes dilated, her hands pressed to her head.

"Am I mad?" she whispered. "Is this a lunatic's dream? Am I a dead woman or a living one? She was recognised! Jessamy Mainwaring was recognised—by—her—mother?"

"Certainly, and by others."

Jessamy burst out laughing. She laughed and sobbed and shuddered till Vanoni began to doubt her complete sanity. He was greatly bewildered by his purchase. She had curious inequalities in her nature. She sometimes struggled to express her thoughts, as though something within battled with physical limitations. At other times her thought and diction were miraculous in Jess Arden.

Vanoni waited till she grew calmer, then he said:

"I hope you will do nothing rash; that you will not tell anyone that your power failed—it will return."

Jessamy did not answer; she rose and left the room. The power did return, with wonderful distinctness of vision, and lasted during a month; then it suddenly failed again, and Jessamy admitted that she could not see. She lost it for two days, then it once more returned. The London season was in full swing. Jessamy had created a great sensation, and "all sorts and conditions of men" tested her powers. The bitterness of her yearning for her mother began to slacken. Of Liz she did not think, of Carol Rowe she seldom thought; she lived in a world of vision, intoxicated thereby, built round with a wall of impalpable substance separating her from the ordinary joys and griefs of humanity. She was happy, she was contented to be Jess Arden the seeress. Suddenly in the very zenith of her career the power stopped again—absolutely—and, apparently, finally. A week passed—ten days—a fortnight—she did not see—she tried again and again and failed. The body of Jess Arden without mystic gifts was an intolerable prison. On the evening of the fifteenth day, Vanoni entered her rooms in considerable excitement.

"Listen to me," he cried, "Lady Thurston has written, begging

that you will show your powers at her house next week. If your visions have not returned what shall you do?"

"Say that they have left me."

"You will do nothing of the sort," said Vanoni angrily. "Girl—you're stark mad! You're—you're a criminal lunatic, on my life you are! You have this gift—you have it, I say. Will you deny that you have it?"

"I had it,"—her voice shook.

"You have it, little idiot! Have it! It will return. You must describe your pictures at Lady Thurston's. Whatever you describe, someone will fit it to their own past, or to something they hope for in the future. People will not mind your gift failing occasionally; it adds to their belief—but persistent failure? No! that they will not bear. Do you mean to describe pictures at Lady Thurston's?"

"No—not falsely."

"You will not? Let me tell you that it is simple dishonesty on your part. Do you owe nothing to me? Is this what I paid your old drunken vixen of a grandmother a large sum for you for?"

"You paid?"

"Yes, I bought you. You are as much mine as that chair in which you sit—as the dress you wear, for that matter. I bought you—you are mine. What right have you to swindle me? It *is* swindling. You! Who are you to judge for yourself in this matter? A child of sixteen! An ignorant little peasant from the gutter! And back to the gutter whence you came you shall go!"

Jessamy was very pale; her bosom heaved, her eyes filled with tears, she laid her hands over them. Vanoni continued:

"You had better listen, and understand that I mean what I say. You have a pleasant position enough here, I should think. Comfort, pretty rooms, dress, food, notoriety, society such as you never dreamed of. You have a position such as no other girl of your birth and breeding has. You are discussed and wondered at. If you persist in this conduct, if you do not give me your word to describe what you see at Lady Thurston's, whether you see it or not, then—you see this bell?"

"Yes."

"I shall ring it, and order a cab to the door; I shall drive you

to the charming locality in which I found you, and if Mrs. Arden is out of prison I shall leave you in her loving care."

Jessamy shuddered.

"I shall leave you," said Vanoni, slowly, "in Red Cross Court. Mrs. Arden will not be very much delighted to see you, I fancy; more especially if you persist in your refusal. Mrs. Arden is a lady whose charm in her sober and amiable moments is not irresistible. Drunk, and in a rage, I should say she is—the very devil."

Jessamy covered her face with her hands. Vanoni stooped, took her wrists, dragged her hands away, and looked steadily into her face; it was white and wet, her grey eyes were drowned in tears, her mouth was trembling, she was obviously terrified at the proposition; not even the strength of Jessamy Mainwaring could control Jess Arden's nerves; she could not conceal her helpless dread.

"Mrs. Arden will be very angry," pursued Vanoni, "naturally angry, and I shall take steps to increase her anger; when I leave you in her hands, I think she will adopt a course of action which I shouldn't be sorry to adopt towards you myself, were it not for chivalry."

Jessamy wept, and strove to draw her hands away—he held them fast.

"Inspired seeress," he said, "marvel of London—pretty prophetess—it will be a very distressing and humiliating position for you."

"What can I do? I shall go mad! Wait! Wait! a little while, the gift will return."

"I will not wait an hour. You will promise. Break your promise and I take you straight back to Red Cross Court and your grandmother."

"Give me a few days—have pity."

"I have not a particle of pity for you. You will obey me, or take the consequences. Make up your mind!"

"Oh! I cannot! Mr. Vanoni, if you would listen—if you will wait!"

She was kneeling at his feet and clinging to him.

"I shall not listen. Give me your answer."

Jessamy sobbed. Vanoni rang the bell, and she screamed.



"Oh no ! No !"

"Hold your tongue," said Vanoni, roughly. "Keep your pleadings for your grandmother. Not that they will avail you much."

"Have you no compassion ?"

"None ! You are an ungrateful hypocritical little devil ! But you will be punished. I think I can rely upon the amiable lady who sold you to me."

"Stop ! I cannot bear it."

"You will have to bear it ! Why don't they answer ? I must ring again."

"No—no."

"Will you promise ?"

"I can't."

The door opened.

"Whistle for a hansom, please," said Vanoni.

He stooped over her, and pulled her to her feet ; she reeled and swung back—she was fainting. Vanoni supported her.

"Ill or well," he said in her ear, "conscious or unconscious—I mean to take you back."

The shrill sound of the whistle below cut the air.

"Stop !" sobbed Jessamy, piteously, "I promise."

"I don't think I shall take your promise. You are more trouble than you are worth."

"No—no. I promise."

"I say I do not think I shall take your promise. You give yourself the airs of a duchess. I will have no more of this nonsense, you are a mass of affectation and conceit, but I will cure you of both."

"No," gasped Jessamy. "I cannot bear the life in that horrible place. You do not know what it is, the horror, the misery. She—that poor child, whom I pity with all my soul—must have suffered. But I ! Think how I suffer there. Think what it is to me. I will obey you ; I will do all you tell me ; I will earn money for you by ——"

The words died on her lips ; she sank down and hid her face, for the words of Vasarhély echoed back to her ears—"Can you conceive of no circumstances under which you might lie, and obtain money under false pretences ?"

She lay on her face on the ground, at the feet of Vanoni, her heart full of shame and fear. Fear of Mrs. Arden, of Vanoni, she who had been so strong and fearless, so pitiless of "nerves" and weakness. Shame! she who had been so proud, so intolerant.

Vanoni was puzzled by a few clauses in her gasped-out speech; he had no intention of refusing to take her promise, he was not sorry that her powers had failed, if she would simulate them; for he was jealous as a schoolgirl. He was not a cruel man, only a weak, vain, jealous and selfish one. He let her lie crying at his feet for a little while, and then walked to the door.

"Tell the cab to wait," he said, as the servant reached the head of the stairs. He returned, bent down and lifted the girl's slender figure from the floor; she gave a faint cry.

"You—you will not take my promise?"

"We'll see. Sit down there. Are you going to give me any more trouble if I do take it?"

"N—no," sobbed Jessamy.

"You will go to Lady Thurston's, and if you still do not see visions in the crystal, if your clairvoyant power does not return, you will—supplement nature by art?"

"Yes."

"Then take that pen and write me a letter to that effect."

"I do not know what to say."

"I recommend you to discover what to say with all speed, Miss Arden."

Jessamy was past perceiving that such a document used as an instrument against her, would be fatal to Vanoni's own pretensions. Crying bitterly, she wrote and signed it—"Jessamy Mainwaring."

Vanoni took it, read it, and stared.

"You have put a singular signature," he said. "Sign it, Jessie Arden, *alias* Teresa Vanoni."

She took the pen, crossed out the first name, and wrote the other.

"Will it do?" she whispered, piteously, her lips trembling. Vanoni took it, put it into his pocket, and gave a little laugh.

"It will do," he said. "Don't cry, child; now we are friends again, tell me why you signed that name."

Jessamy leaned back, looking white and shaken.

"I cannot. I do not wish to tell you," she said nervously. "You would not believe it."

"I wish to hear it, nevertheless."

"I cannot tell you."

Vanoni rose with an appearance of impatience.

"Put on your hat," he said. "Take back your promise. Am I to be worried at every turn by the whims and mysteries of a naughty child, for that is what you are, whatever be your gifts."

"What do you mean?"

"I mean what I say. Put on your hat, and I'll take you home."

"I will tell you," said Jessamy. "Do not be so angry with me."

"Do not provoke me, then. Go on."

Jessamy told him; in a low voice, with a hanging head, as though confessing a crime. Vanoni listened, then he rose.

"Are you sane?" he said.

"Yes—I am sane—and what I say is true."

"Then," said Vanoni, slowly, "I think you have been making a great amount of unnecessary fuss."

"Why?"

"You swear that you are sane, and that your story is true?"

"I do—I mean it most solemnly."

"My dear little girl," said Vanoni suavely, "I know women enjoy crying and making a fuss. I know they revel in hysterics, but I had no idea you considered a scene to be so delicious a luxury."

"I do not understand."

"I will expound, my dear. I asked you to tell some very white, mild, harmless and justifiable fibs, for an excellent purpose, and only, I hope, temporarily, and you indulge in heroics of the most violent description."

"Well?"

"Well; you did not take genuine moral ground just now, I presume, since you have followed up your heroics by voluntarily, and for no reason, telling so stupendous a lie as the one you have just uttered. If you tell that tale, Jess, you will deprive your visions of their value."

He walked out and left his property scarlet, gasping with anger and shame, and dissolved in tears of utter humiliation.

*(To be continued.)*

IVY HOOPER.

## EARLY CHRISTIANITY AND ITS TEACHINGS.

*(Continued from p. 412.)*

BEFORE passing on to a discussion of the significance of these divisions, it will be as well to take what evidence can be found relating to an inner section. We have not only to deal with a great organisation known to the world at large as the Christian Church, but as there are claims made by some of the leaders within the Church to the possession of teaching reserved for those who are specially fitted for it and not given to ordinary believers, it is clear that there must have been some special group of more advanced members through whom the secret doctrines were transmitted.

Naturally but little is said of this inner organisation. It is much easier to gain hints as to the nature of the doctrines taught than to learn of the actual constitution of the secret body. But there is sufficient evidence to show that there was such a section within the limits of the ordinary Church. From the quotations already given, it is abundantly clear that the secrecy observed with regard to the teaching referred not only to the outer public, the heathen and unbelievers, but to the ordinary members as well, and hence it naturally follows that there must have been a society whose nature and work were not known to the members of the Church, the ordinary Church itself being also a semi-secret body, with creeds and ceremonies closed to the Pagan multitude.

In the passages quoted the connection between Christianity and the mysteries of other religions is freely admitted. Especially in the answer to Celsus' charge of secrecy do we find an acknowledgment of this. Origen speaks of "the mysteries that are celebrated everywhere throughout Greece and barbarous countries," and which, "although held in secret, have no discredit thrown upon them," and asks why the Christians should then be calumniated for such things, and for having doctrines preserved from the ordinary people.

A short extract from Origen, quoted in the first paper of this series, will bear repetition here, as it has special reference to the inner Church.

“It is not the same thing to invite those who are sick in soul to be cured, and those who are in health to the knowledge and study of divine things. We first invite all to be healed . . . and when those who have been turned towards virtue have made progress, and have shown that they have been purified by the Word, and have led, so far as they can, a better life, then, and not before, do we invite them to participate in our mysteries. ‘For we speak wisdom among them that are perfect.’”

But there is another passage which is much more precise than anything yet given, and tells us not only of the inner body, but speaks of the initiation and the manner of entering into the Christian esoteric school. In Book III. of *Contra Celsum*, chap. lx., Origen writes:

“Whoever is pure, not only from all defilement, but from what are regarded as lesser transgressions, let him be boldly initiated in the mysteries of Jesus, which properly are made known only to the holy and the pure. . . . He who acts as initiator, according to the precepts of Jesus, will say to those who have been purified in heart, ‘He whose soul has, for a long time, been conscious of no evil, and especially since he yielded himself to the healing of the word, let such an one hear the doctrines which were spoken in private by Jesus to his genuine disciples.’”

Evidently it was believed, whether rightly or not cannot of course be settled now, that Jesus himself had directed the formation and the nature of the section, and had left rules for its guidance and for the admission of members.

There were thus two Churches—one, the ordinary, the exoteric, containing the multitude of believers, the first gathering in from the desert of the world, the outer fold; and second, the chosen from that multitude, the relatively few who had fitted themselves for a further path, and had definitely placed themselves in training for that path which reached to the great ideal set before them. But we may go yet further. These form but two stages; there is still another, a Church of the true children of Christ, who have achieved what the others still strive for. This third conception is also to be met with



in early writings. It is the Communion of the Saints, the great brotherhood of those who have found the Christ.

The Church of Christ is a great ideal, not merely a gathering together of some heterogeneous crowd united merely by a bond of faith, a creed or a hope, but the band of perfected humanity who form the vehicle on earth through which the light of the great Christ is radiated upon mankind. Consider for a moment the familiar symbols which in all Christian times have been taken as the types of the Church. First there is the ark of Noah. Surmounting the waters of the deluge, it reaches, after its perilous journey, the solid mountain, the stable rock. The waters, as also we are told, represent the baptismal waters of regeneration, in which the impurities of the world are swept away. They are the great psychic stream which has its two aspects, the destructive and the purifying. But to surmount the waters, to be preserved from their overwhelming power, there is needed the ark, the spiritual carrier, which can float over the waters and which safely holds the soul. Only those who enter the ark can ride above the flood, and so, in the tradition, those alone who enter the Church of Christ can hope to reach the solid ground, the rock of salvation.

Another familiar type is the net by which the fishes were drawn from the water. Here again we have the symbol of water, and the drawing of the spiritual lives from that water. The fish is a symbol not only of the man saved through the baptismal waters, but also of Christ himself. It was one of the most noted of early Christian types, and many fanciful explanations may be found of its origin. As a matter of fact, the symbol is far older than Christianity, and takes us back into the dim ages of almost prehistoric times, for it has always been associated with some such conception as the Christ, or the spiritual life abiding in the waters of the soul. The fish preserved is thus the perfected man withdrawn from the encompassing waters by the net, which is the Church.

The land of promise to which the Jews marched through the desert was also a type, and we find the same ideas underlying this symbol. The Jews passed through the baptism of water in the sea and the cloud, and reached their haven only after many weary struggles.

The relation of Christ, as the divine Logos or great spiritual

power, to his Church is beautifully expressed by Paul in his *Epistle to the Ephesians*. The Church is the receptive vehicle of the Spirit, the means by which it acts, and the end is reached only by the perfect union of both, as the marriage should be the perfect union of husband and wife.

“For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body. . . . Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself; for no man ever hated his own flesh; but nourisheth it and cherisheth it, even as Christ also the church; because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. The mystery is great; but I speak in regard of Christ and of the church.”

That the Church is more than a mere assembly of men, associated together as a matter of convenience, for the better carrying out of work, is clear from this passage. It is a mystical body, in which the parts are united by real conscious ties, acting in harmony, governed by Christ as the human body is governed by the head. This is the ideal, but it cannot be said of the Church known to history. There is a deeper meaning attached to the word. The Church on earth is but a type of the true “general assembly and church of the firstborn who are enrolled in heaven,” and we find traces of this greater scheme among the early Christians, although it is almost forgotten now. Clement in his *Stromateis*, already quoted from, has a chapter entitled “Degrees of Glory in Heaven corresponding with the Dignities of the Church below,” and in it we can see traces of the true conception of the Christian Church.

“And the chosen of the chosen are those who by reason of perfect knowledge are culled [as the best] from the Church itself, and honoured with the august glory—the judges and rulers, four and twenty (the grace being doubled) equally from Jews and Greeks.

Since, according to my opinion, the grades here in the Church, of bishops, presbyters and deacons, are imitations of the angelic glory, and of that economy which, the Scriptures say, awaits those who, following the footsteps of the apostles, have lived in perfection of righteousness according to the gospel. For these taken up in the clouds, the apostle writes, will first minister [as deacons], then be classed in the presbyterate by promotion in glory (for glory differs from glory) till they grow into 'a perfect man.'"

The most singular scheme relating to the Church and its mystical meaning, is that found in the writings of Dionysius the Areopagite. These writings were attributed in the early days to the Dionysius converted by St. Paul (*Acts*, xvii. 34), but as no trace of them can be discovered until much later, they probably belong to either the third or fourth centuries.

The system disclosed is a most remarkable one, and is elaborated to a very high degree. It is based, of course, upon the characteristic triple division, and consists of a series of hierarchies, founded upon the Christian scriptures, the two most important of which, for our purpose, are the Heavenly and the Ecclesiastical Hierarchies.

Between God and man there is a series of beings, in a descending scale, a sacred order of angels from the lowest superhuman class up to divinity. This hierarchy is of nine great classes, each having its characteristic quality and power. They are given distinguishing names, all of which are found in the *Bible*, and most are taken from Paul's epistles. The first triad is composed of Seraphim, Cherubim, and Thrones. These are the highest intelligences. Next come the Dominations, Virtues and Powers, and last among the celestial hosts, Principalities, Archangels, and Angels. The latter name is also used in its more general sense, as including all heavenly beings.

These hierarchies all assist in the raising of man through progressive stages of development. They receive their light from God, and are the means of reflecting it on the world below, mankind receiving that light in proportion to its capacity.

The Ecclesiastical Hierarchy is the counterpart or representative on earth of this Celestial Hierarchy, and as in the latter, three and nine divisions are made. Jesus stands in the same relation to this lower hierarchy as God the Father does to the heavenly.

The first triplet of this Ecclesiastical Hierarchy consists of the three sacraments, Baptism, Communion, and the Consecration of the Holy Chrism, representing respectively purification, enlightening, and perfecting; the second triad is made up of the three orders of the ministry; and the third of the great divisions of the Church, the monks, the members of the Church, and the catechumens. (See Smith and Wace's *Dictionary of Christian Biography*.)

Nothing could demonstrate more clearly than the foregoing the importance in the minds of early Christians of the organisation of the Christian Church, not merely as a society but as a symbol of the divine economy. The great Church in the heavens had its representative on earth, which formed the first channel through which men passed towards perfection.

We can thus discover three Churches, recognised more or less clearly by the early Christians: the Church exoteric, the Church esoteric and the Church divine. The first two are but stages on the path; the third is the kingdom of Christ, the brotherhood of perfect men. Much of what is said in the sacred writings refers only to this last Church, and would be mockery if applied to the Church of the outer world. It is formed of "the chosen of the chosen," the few who are strong and may become the saviours of the weak, who press on till they reach the supreme state of "the perfect man," the completed Christ. It is the Church of those "arrayed in white robes," spoken of in *Revelation*, who are "of every nation, and of all tribes, and peoples, and tongues." "These are they," it is said, "which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb."

A. M. GLASS.

(*To be continued.*)

## THEOSOPHIC MORALS AS APPLIED TO EDUCATION.

I DO not wish to touch on the details of method used in the Educational Systems in vogue at present, or to say to what extent I have found them good or bad in the working; nor even on the ever-present evil of substituting instruction for education will I say anything. What I want to speak of is the principles—the moral principles—that ought to underlie educational methods, if those methods are to deserve the approval of all Theosophists, who accept the Wisdom Religion as embodying the highest code of morals and of spiritual Truths. The children of Theosophists should find in their education the key to unlock the gate that bars the entrance to the Path. And may I say, that my endeavour here is to make my remarks as applicable to home training as to school discipline. There should be no break : the education of the home and the education of the school-room should be continuous, and parts, as it were, of one ethical design. The aim of both should be to develop the best traits in individual character and to suppress the less beautiful. Whether it be in the play in the nursery, or in the acquisition of knowledge in the class-room, the opportunities are the same of stamping the character indelibly with the qualities of thoroughness, kindness, benevolence, concentration, a knowledge of responsibility and desire for the service of man. A Roman Catholic Prelate is reported to have said : “Give me the first ten years of a child’s life, and who likes may have the rest.” I would say : give me the first seven years of a child’s life and his education would be secured ; for I would have taught him *how to learn*, and an indifferent or clumsy teacher might hinder, but would never completely thwart or cramp his intellectual progress. But more important still is his first seven years of moral training, and some will recognise an occult law in this fact ; and I would ask you to bear this law in mind if you are inclined



to deprecate the idea of concentration, thoroughness, responsibility, in connection with child-life, or to suppose for a moment that I would rob childhood of its brightness. Both Pestalozzi and Fröbel, two of the greatest infant teachers the world has ever known, recognised the importance, and insisted on the inculcation of thoroughness, concentration, and the kindred traits of exactness and system in occupation—call it work or play matters little, the occupation being only a means to an end; and would any one deny the pleasure, brightness, and vivacity that the Kindergarten, the modern representative of their system, has introduced into infant schools. Again, take a character lacking any one of these qualities; in what esteem do we hold it? A man who lacks thoroughness is incompetent; want of exactness and system in daily work means to him loss of time, and perchance to someone else loss of temper. The power of concentration in most of us is dormant and hard to waken, as many of us know.

Mrs. Besant once gave a humorous illustration of the difficulty of concentrating on a water-bottle, and sketched the various ramblings of the untrained mind. Do we not know she was right, and do we not wish it were otherwise and that in our youth we had been trained in the way we should go? The ethical seeds sown during the first seven years are the seeds that take deep root and mould the adult character; the vices not eradicated then, but overlain maybe by the exigencies of courtesy and diplomacy, are yet the seeds that suddenly spring to vigorous life under circumstances of temptation or strain in unguarded movements, when the control of the will is weakened. Nor do we need to hesitate to implant the idea of responsibility in the child's mind. The facts are before him always, we only require to draw his attention to them—effect follows cause in the nursery game, as in the greater world outside; carelessness means a lost toy, the cut comes with the forbidden knife, blow follows blow, revenge speeds on injury. The knowledge must come, and when it comes later in life bitterness may come with it. "If I had known—if I had only known!" is a hopeless cry, and remorse mends nothing.

Now let us touch more particularly on school life, as we ask ourselves along what path education ought to be carried, if that education be conducted by one holding dearly to heart the precepts

of the Wisdom Religion. Certain principles stand out prominently as guiding posts—principles that, if they be necessary to the moral and spiritual development of adult Theosophists, are certainly so to the moral development of our children, and if omitted from such education, that education must be a failure in so far at least as it is expected to promote brotherhood. If Service be the key-note in the harmony of brotherhood, certain it is it must be included in the common chord of youthful education. Truth, Honour, Self-restraint, Selflessness, Service, should be our watchwords, while our danger signals are: Classification, Competition, Reward, Punishment. Classification and competition go hand in hand in the internal economy of school. I do not now wish to deal with external competition for scholarships, Public Service, etc., only with such competition as comes with the every-day life of the school boy or girl. Competition engenders selfishness, narrowness of aim, struggle for supremacy, with all its attendant evils. The school friend is lost in the rival; comradeship is thrown in the struggle for place; charity is centred in self; egotism thrives on conscious superiority, and envy is nourished on conscious brain inferiority. Desire for place, all teachers know, makes way for, if it be not the *raison d'être* of, dishonourable actions, cribbing, eagerness to take advantage of every slip on the part of a rival, and want of generosity where that rival's interests are concerned. Are not these the vices of our political life? Are they not also the characteristics of commercial competition? I do not wish to infer that these traits are engendered by our educational ethics, but I believe they could be much modified, especially in cases where the home environment was also in harmony, if these drawbacks to moral development gave place to some aim more ennobling.

Classification is but another aspect of the same evil as competition. Where the latter is of individual against individual, the former is often of class against class. The proud aspirant for head-place holds in contempt the duller brain at the foot. The head class patronises the lowest, and contemptuously designates them "The Kids." All this, though part of school-boy life, is, I fear, emphasised in school-girl life, for into the girl's school-life does not enter the counter-attraction of field-sport, and the girl's aspirations, having little of such healthy ventilation, become congested in class

work. Love of strength, pride of power, delight in speed and free exercise of limb, give "ample room and verge enough" for wider generosity of thought; the rivalry of the mental field is lost sight of in the rapid movements and excitement of the play-ground. The envied possessor of brains without the athletic qualifications becomes only the "stew," and the duller brain who holds contemptuous place in the class-room may, by greater speed, truer aim, faster stroke, become the hero of the field. The games which tend to sink the individual in the team are as much in advance of competitive games as *esprit de corps* is in advance of individualism. But soon the shadow of the evil obscures this transient brightness, and "Our eleven" is pitted against "all comers." Generosity has widened her skirts it is true, but still how narrow! for "our team" soon gives place to "our firm," and the school ground ethics—embodied in the simple if forcible language of "Fair play," and "Hit a fellow your own size"—find their commercial representatives, where? Not surely in the large monopolies which cut down their prices and sweat their work till they starve out of existence all "small concerns," and hamper all nobler efforts at co-operation.

Then come our other danger-signals—Reward and Punishment. The latter under some *régimes* comes pretty freely all the year round, but "reward" has a final triumph, and policy often awards where merit fails to win. School-life ended, the quick-brained pupil, amid the claps of relatives and the cheers of comrades and defeated rivals—cheers that for the moment silence the cry of disappointment—carries out of school-life a handful of prizes and a brain full of ill-digested facts, and—with spiritual nature stunted, and moral nature spotted and flecked—goes into the wider life of citizenship, to work out the principles on which his education has been based. But the souls of some are too great to be marred for a life experience by even this miserable equipment, and they stand out tall and strong in their integrity and spiritual uprightness.

Against all this difficulty, where can Theosophy point to a remedy, and to what extent utilise the prevailing school system to bring about a better result? That which guides the Theosophist into higher moral development should also guide his children into the same path, and our watchword must be Service. At first sight individual teaching seems the only remedy against the evils of

classification and competition, but this is rarely possible and has its attendant evils ; for contact with our kind is a necessity to the moulding of character. We must banish competition, banish the idea that having acquired a little knowledge one is in any way superior to one's fellows, unless, and until, he applies that to aid his fellows; until by service he has striven to share his new acquirement. Classification we cannot banish, for chaos would result. But need it be for other than convenience of study? Groups for study of any subject should be simultaneous, so that a pupil might join a particular group in accordance with his needs. As his aptitude would probably vary for each subject of the curriculum, the idea of *above* and *below* would soon fade out; for to gauge his own place he would have to strike an average, and many others would have an average as high as his own. The system of awarding a value, by class-place or mark, to each mental exercise achieved should be banished with competition, and in its place we should endeavour to encourage love of knowledge for its own sake, not alone, but because of the power to serve which it yields us; and if not reward why punishment? Is it not possible, and I know it *is* possible, in the majority of cases at least—to develop the sense of Truth and Honour so that the pupil may be relied upon to do his best to master a difficulty. The failure to do so will nearly always lie in the incapacity of the teacher, whose teaching should be clear, the language simple and lucid, and directed with patience, earnestness and tact to the capacity of the pupil. The teacher who cannot for the time being place himself on a level with his pupil is a failure, and for the sake of his pupils should “seek fresh fields and pastures new.”

For reward I would substitute the right to help another. In so doing, I should be but following a natural law; for we never understand a truth more thoroughly than when we have made another see it too. Reward and punishment should alike be on the moral plane; the nobler instincts of self-respect, desire of approbation, and pleasure in love and esteem won by service, should be freely used as impetus; but the teacher's first and most difficult duty is to create and sustain the interest in the work to be done.

“Earnestness, Truth and Honour” should be the motto for every school. “There is no Religion higher than Truth.” Can we



begin to teach this too soon? Yet how many children are cradled in untruth, trained in it by experienced fibbers, "Cake all gone; pussy's eaten it." Will a wink or smile behind the child's back, by which an older or "more knowing" child is taken into confidence, make that falsehood anything but a falsehood, when the cupboard door alone separates the child from the cake? And what about the moral effect upon the older child, who has thus been taught to participate in deceit and to whom truth has been disparaged? Or again: "Naughty table to bump baby; baby beat table." Falsehood and vindictiveness! It is just as easy and much better worth while to teach the child that the error was on his side and the table was irresponsible. He will learn the truth in spite of you, yet you will then wonder how a child so young has learned to tell a lie, or strike back on every provocation.

One other point. We claim as a nation political freedom and freedom of Religion: as Theosophists we claim freedom of thought, and reject all dogma or assumption of authority by any one in our various phases of belief. Is it fair then that we should do other than prepare our children to take the same stand? I do not mean in regard to religious teaching; each parent must judge for himself to what extent he shall impart or impress his convictions on younger minds committed to his care. I particularly refer to the habit of exacting blind obedience. Obedience we must have—implicit obedience; but not blind obedience. There should be no, "Do it because I say so," nor even, "Do it because I say it is right;" but, "Do it because I can *show* you that it is right to do so;" or, "I can show you why it should be done." Then children—trained to see reason and justice in their parents' demands—will, if the time should ever come that a reason for some good cause must be withheld, be found ready and willing to trust, not on blind authority, but on faith based on past experience of their parents' discretion and good judgment. The time will come, if we set our hearts to desire it, when children will be trained in the right path, when the ethic ideal to us shall be more real to them; when they, by reason of our endeavour, shall find it easier to live so that they may be of the favoured few who shall carry on these spiritual teachings to the next cycle, and who will themselves be, or help others to be, the pioneers of the Sixth Race, with its increased spiritual perceptions. But the



education that is to aid in bringing this about must be the education—the drawing out—of all that is best and noblest in each individual character; and to accomplish this we must see the most gifted, the most conscientious, and the most carefully trained teachers in charge of our infant classes and our nurseries; for infant education requires the greatest skill, patience, and tact, and the parents who accept for their children the clumsy services of untrained and partly-educated pupil-teachers are doing an irreparable injury to their children. Such teachers gain their experience, when they gain it at all, at the expense of the little children.

Before we advance on the spiritual path we must become as little children. Is it not worth our while to endeavour to preserve in our little children the traits we must regain; and, if we need an incentive, can we not find it in the possible fact that we are preparing a better order of things against our own return?

WILHELMINE J. HUNT.



I WAS not more than eighteen when an inner and esoteric meaning began to come to me from all the visible universe, and indefinable aspirations filled me. I found them in the grass fields, under the trees, on the hill tops, at sunrise, and in the night.

There was a deeper meaning everywhere. The sun burned with it, the broad front of morning beamed with it; a deep feeling entered me while gazing at the sky in an azure noon and in the star-lit evening.—*Richard Jeffries.*

## THE DOCTRINE OF THE HEART.

Learn to discern the real from the false, the ever-fleeting from the ever-lasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.—*Voice of the Silence.*

[Under the above title I propose to print a series of papers consisting chiefly of extracts of letters received from Indian friends. They are not given as being of any "authority," but merely as passages that I have found helpful, and that I wish to share with others. The series commenced in the May number of LUCIFER.—ANNIE BESANT.]

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THERE are fixed moral laws just as there are uniform physical laws. These moral laws may be violated by man, endowed as he is with individuality and the freedom which that involves. Each such violation becomes a moral force in the direction opposite to that towards which evolution is drifting, and inheres in the moral plane. And by the law of reaction each has a tendency to evoke the operation of the right law. Now when these opposing forces accumulate and acquire a gigantic form, the reactionary force necessarily becomes violent and results in moral and spiritual revolutions, pious wars, religious crusades and the like. Expand this theory and you understand the necessity for the appearance of Avatâras on earth. How easy things become when one's eyes are opened; but how incomprehensible they look when the spiritual vision is blind, or even dim and dull. Nature in her infinite bounty has provided man on the outer planes with exact facsimiles of her inner workings, and verily those who have eyes to see may see, and those who have ears to hear may hear.

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How intense is the longing to carry aid to the suffering Soul, in its hours of dire trial and of dreary darkness. But experience

shows those who have passed through similar ordeals, that it is well that they did not at such times perceive the aid that yet is always given, and that they were weighed down with a sad sense of loneliness and of being totally forlorn. Were it otherwise, half the effect of the trial were lost, and the strength and knowledge which follow every such ordeal would have to be acquired by years of groping and tottering. The law of Action and Reaction is everywhere operative. . . . One whose devotion is complete, *i.e.*, one who in deed as well as in thought consecrates all his energies and all his possessions to the Supreme Deity, and realises his own nothingness as well as the falsity of the idea of separateness—such a one alone is not allowed to be approached by the powers of darkness, and is protected from every danger to his Soul. The passage in the *Gîtâ* you are thinking of must be interpreted to mean that no one who has the feeling of devotion once awakened in him can fall away *for ever*. But there is no guarantee for them against temporary aberrations. Why, in one sense, every living being from the highest Angel to the meanest protozoon is under the protection of the Logos of his or its system, and is carried through various stages and modes of existence back to its bosom, there to enjoy the blessedness of Moksha for an eternity.

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The *without* always reveals the *within* to the seeing eye, and places and people are therefore always interesting. Again, the *without* is not such a despicable thing as one may fancy in the first intensity and acuteness of his Vairâgya, or disgust with shows. For if it were so, all creation would be a folly and a purposeless expenditure of energy. But you know that it is not so in fact; that on the other hand there is a deep and sound philosophy even in these illusory manifestations and outward vestures, and that Carlyle in his *Sartor Resartus* has shadowed forth a portion of this philosophy. Why then turn with sickness and horror from even the outermost garbage? Are not even the robes in which the Supreme Deity masquerades holy to us and full of wise lessons? You say rightly that all things, fair and foul, have their suitable places in Nature, and constitute by their very difference and variety the perfection of the Supreme Logos.

Why should communication with the inside world be cut off, causing sadness and heaviness of heart? Because the outside has still some lessons to teach, and one of these lessons is that it also is divine in its essence, divine in its substance, and divine in its methods, and that therefore you should take more kindly to it. On the other hand, sadness and melancholy have their use and philosophy. They are as much needed for the evolution and budding out of the human Soul as joy and liveliness. They are, however, needed only at the earlier stages of our growth, and are dispensed with when the Self has blossomed out and has opened its heart to the Divine Sun.

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You know how evolution works. We begin with no sensation at all. Gradually we develop it, and at one point of our pilgrimage we have it in the intensest degree. Then comes a period in which sensation is looked upon as *Mâyâ*, and thus it begins to diminish and knowledge predominates; until in the end all sensation is burned up by knowledge, and we have absolute peace. But not peace in nescience, as at the commencement of our life in the mineral kingdom, but peace in omniscience—peace, not in complete apathy and as it were death, such as we see in stones, but in absolute life and absolute love. This finds rest, because it enlivens all that is, and pours its blessings upon the whole Universe. But extremes meet, and so in one of the aspects the beginning and the end coincide.

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Two points I want to make clear: (1) That untrained psychics always run the risk of putting forward things really said by the enemy as injunctions from the Masters; and (2) That the Master says nothing that the intellect of His audience cannot grasp, and against which their moral sense revolts. Master's words, however much they may be opposed to one's previous thoughts, never fail to bring the most absolute conviction, alike to the intellect and to the moral sense of the person addressed. They come like a revelation, rectifying an error which becomes at once apparent; they stream down like a column of light dispelling the gloom; they make no claim on credulity or blind faith.

You know how the enemy has been working against us, and if we fail in our devotion to Masters, or in the discharge of the duties with which They have been pleased to entrust us, he will give us no end of trouble. But these troubles we do not much mind; we can endure them quite patiently and without a ruffle. What does torture us and disturb the peace of our mind, is the tearing away from our Lords with which we are now and again threatened. Nothing else can torment us—no personal pain, no physical loss, however great their amount. For we know beyond all doubt that all that is personal is transitory and fleeting, and all that is physical is illusory and false, and that nothing but folly and ignorance mourn over things belonging to the world of shadows.

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For the disciple little is gained from teaching on the intellectual plane. The knowledge that infiltrates from the Soul down into the intellect is the only knowledge worth having, and surely as the days roll by the disciple's store of such knowledge increases. And with the increase of such knowledge comes about the elimination of all that hinders him on the Path.

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The feeling of pain is one to which any person who leads the life of the Spirit becomes accustomed. We know that pain cannot last for ever, and even if it did it would not matter very much. We cannot hope to be of any service to Them or to Humanity without taking our full measure of suffering from the enemies. But the ire of these Monarchs of Darkness is sometimes terrible to face, and they perfectly startle one by the Mâyâ they sometimes create. But a pure heart has nothing to fear and is sure to triumph. The disciple must not distress himself over the temporary pain and illusion they try to create. Sometimes they may seem to work a regular havoc inside, and then he has to sit upon the ruins of himself, quietly waiting for the time when the âsuric Mâyâ shall pass away. Always he should allow the wave of doubt and unrest to sweep over him, holding firmly to the anchor he has found. The enemy can do him no real or substantial harm, so long as he remains devoted to Them with all his Soul and with all his might. "He who clingeth to Me easily crosseth the ocean of death and of the world, by My help."



Nothing can happen to the disciple but that which is best for him. Once a person deliberately puts himself into the Hands of the gracious Masters, They see that everything happens at the proper time—the time at which the greatest advantage is reaped, alike for the disciple and for the world. He should therefore take all that comes in his way with a contented and cheerful spirit, and “take no thought for the morrow.” . . . The storm-tossed bark on a raging sea is more peaceful than the life of the pilgrim to the shrine of Spirit. A peaceful life would mean stagnation and death in the case of one who has not acquired the right to peace by completely destroying the enemy—Personality.

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You should not fall into fallacies that are committed by the ignorant. All real Love is an attribute of the Spirit, and Prânâ and Bhakti are the two aspects of the Divine Prakriti [Nature] which go to make worth living the life of an aspirant after the waters of immortality. In the stormy darkness of the disciple's life the sole light comes from Love, for Love and Ânanda [Bliss] are in the highest sense identical, and the purer and the more spiritual the Love the more does it partake of the nature of Ânanda, and the less is it mixed with incongruous elements. Only the Masters' holy Love is so majestically serene as to have nothing in it that does not partake of the Divine.

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Discretion and economy are quite as necessary in Occultism as anywhere else. In fact, in the life of the Occultist all the faculties of the human mind that are regarded as virtues in the ordinary sense are put to the greatest use and exercise, and are necessary adjuncts to the real life which alone makes a disciple. The world cannot be helped so easily as many imagine, even if there were more agents available for the work. Knowledge on the part of the disciple is not the only thing needed. Look out and ponder, ere deciding that the knowledge and devotion of the few can push on the hands of the clock. Not a single attempt can be made without provoking fierce hostility from the other side, and is the world prepared to survive the reaction? You will understand how wise are our Lords in not going further than They do, if you only learn from all you have seen.

What would life be worth if we did not suffer—suffer to render the world groaning under our eyes a little purer, suffer to win a little more of the waters of life that will quench the thirst of some parched lips? In fact, but for the suffering that is the fate of the disciple who walks with bleeding feet on the Path, he might stray away and lose sight of the goal on which his gaze must ever be fixed. The Mâyâ of the phenomenal world is so confusing, so bewitching, that it seems to me that the elimination of the pain must inevitably be followed by oblivion of the realities of existence, and with the disappearance of the shadow of spiritual life its light would vanish too. So long as man has not been transformed into God, it is vain to expect to be in uninterrupted enjoyment of spiritual bliss, and in periods of its absence, suffering alone keeps the feet of the disciple steady, and saves him from the death which would surely overtake him in the forgetfulness of the verities of the spiritual world.

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The disciple should not be disturbed nor surprised when the spiritual forces turned against him by the other side find their playground on a plane higher than that of the physical intellect. It is true that the dying embers in some unseen and unnoticed cranny of his own nature may be fanned thereby into flame; but the flame is one that forms the signal of the final destruction of some weakness that must be burned away. So long as the taint of personality has not been clean washed out, vice in its manifold forms may find shelter in some neglected chamber of the heart, though it may not find expression in mental life. And the only way to render the sanctuary of the heart immaculate is to let the search-light pierce into dark crannies, and calmly witness the work of their destruction. The disciple must never let this purificatory process fill him with dismay, whatever monstrosities he may be called upon to witness. He must hold fast to the Feet of Him who dwells in the glorious burning-ground of all that is material, then he has nothing to fear or to be anxious about. He has faith in Those who protect and help, and may well leave the workings on the spiritual plane to be watched and directed by Them. When the dark cycle is over, he will again recognise how the gold shines when the dross has been burned away.

*(To be continued.)*

## KARMA.

(Continued from page 389.)

### THE MAKING OF KARMA IN PRINCIPLE.

HAVING thus realised the relation between man and the elemental kingdom, and the moulding energies of the mind—verily creative energies, in that they call into being these living forms that have been described—we are in a position to at least partially understand something of the generation and working out of Karma during a single life-period. A “life-period,” I say, rather than a “life,” because a life means too little if it be used in the ordinary sense of a single incarnation, and it means too much if it be used for the whole life, made up of many stages in the physical body, and of many stages without it. By life-period I mean a little cycle of human existence, with its physical, astral and devachanic experiences, including its return to the threshold of the physical—the four distinct stages through which the Soul passes, in order to complete its cycle. These stages are retrodden over and over again during the journey of the Eternal Pilgrim through our present humanity, and however much the experiences in each such period may vary, both as to quantity and quality, the period will include these four stages for the average human being, and none others.

It is important to realise that the residence outside the physical body is far more prolonged than the residence in it, and the workings of Karmic law will be but poorly understood unless the activity of the Soul in the non-physical condition be studied. Let us recall the words of a Master, pointing out that the life out of the body is the real one.

*The Vedântins, acknowledging two kinds of conscious existence, the terrestrial and the spiritual, point only to the latter as an undoubted actuality. As to the terrestrial life, owing to its changeability and short-*

*ness, it is nothing but an illusion of our senses. Our life in the spiritual spheres must be thought an actuality, because it is there that lives our endless, never-changing immortal I, the Sûtrâtmâ. . . . This is why we call the posthumous life the only reality, and the terrestrial one, including the personality itself, only imaginary.\**

During earth-life, the activity of the Soul is most directly manifested in the creation of the thought-forms already described. But in order to follow out with any approach to exactitude the workings of Karma, we must now analyse further the term "thought-form," and add some considerations necessarily omitted in the general conception first presented. The Soul, working as mind, creates a Mental Image, the primary "thought-form"†; let us take the term Mental Image to mean exclusively this immediate creation of the mind, and henceforth restrict this term to this initial stage of what is generally and broadly spoken of as a thought-form. This Mental Image remains attached to its creator, part of the content of his consciousness; it is a living, vibrating form of subtle matter, the Word, *thought* but not yet *spoken*, conceived but not yet made flesh. Let the reader concentrate his mind for a few moments on this Mental Image, and obtain a distinct notion of it, isolated from all else, apart from all the results it is going to produce on other planes than its own. It forms, as just said, part of the content of the consciousness of its creator, part of his inalienable property; it cannot be separated from him, he carries it with him during his earthly life, carries it with him through the gateway of death, carries it with him in the regions beyond death; and if, during his upward travelling through those regions, he himself passes into air too rarefied for it to endure, he leaves it behind temporarily without losing his connexion with it, and resumes his closer relation to it on his return to the region above which it cannot rise. This Mental Image may remain sleeping, as it were, for long periods, but it may be re-awakened and revived; every fresh impulse—from its creator, from its progeny (dealt with below), from entities of the same type as its progeny—increases its life-energy, and modifies its form.

\* LUCIFER, October, 1892, art. "Life and Death."

† *Ante*, p. 384.

It evolves, as we shall see, according to definite laws, and the aggregation of these Mental Images makes the character; the outer mirrors the inner, and as cells aggregate into the tissues of the body and are often much modified in the process, so do these Mental Images aggregate into the characteristics of the mind, and often undergo much modification. The study of the working out of Karma will throw much light on these changes. Many materials may enter into the making of these Mental Images by the creative powers of the Soul; it may be stimulated into activity by Desire (Kâma), and may shape the Image according to the promptings of passion or of appetite; it may be Self-motived to a noble Ideal, and mould the Image accordingly; it may be led by purely intellectual concepts, and form the Image thereafter. But lofty or base, intellectual or passional, serviceable or mischievous, divine or bestial, it is always in man a *Mental* Image, the product of the creative Soul, and on its existence individual Karma depends. Without this Mental Image there can be no individual Karma linking life-period to life-period; the mânasic quality must be present to afford the permanent element in which individual Karma can inhere. The non-presence of Manas in the mineral, vegetable, and animal kingdoms has as its corollary the non-generation of individual Karma, stretching through death to rebirth.

Let us now consider the primary thought-form in relation to the secondary thought-form, the thought-form pure and simple in relation to the ensouled thought-form, the Mental Image in relation to the Astro-mental Image, or the thought-form in the lower astral plane. How is this produced and what is it? To use the symbol employed above, it is produced by the Word thought becoming the Word outspoken; the Soul breathes out the thought, and the sound makes form in astral matter; as the Ideas in the Universal Mind become the manifested universe when they are outbreathed, so do these Mental Images in the human mind, when outbreathed, become the manifested universe of their creator. He peoples *his current in space with a world of his own*. The vibrations of the Mental Image set up like vibrations in the denser astral matter, and these cause the secondary thought-form, what I have called the Astro-mental Image; the Mental Image itself remains, as has been already said, in the consciousness of its creator, but its vibrations



passing outside that consciousness reproduce its form in the denser matter of the lower astral plane. This is the form that affords the casing for a portion of Elemental energy, specialising it for the time that the form persists, since the mânasic element in the form gives a touch of individuality to that which ensouls it. [How marvellous and how illuminating are the correspondences in Nature!] This is the *active entity*, spoken of in the Master's description, and it is this Astro-mental Image that ranges over the astral plane, keeping up with its progenitor\* the magnetic tie spoken of, re-acting on its parent, the Mental Image, and acting also on others. The life-period of an Astro-mental Image may be long or short, according to circumstances, and its perishing does not affect the persistence of its parent; any fresh impulse given to the latter will cause it to generate afresh its astral counterpart, as each repetition of a word produces a new form.

The vibrations of the Mental Image do not only pass downwards to the lower astral plane, but they pass upwards also into the spiritual plane above it.† And as the vibrations cause a denser form on the lower plane, so do they generate a far subtler form—dare I call it form? it is no form to us—on the higher, in the Âkâsha, the world-stuff emanated from the Logos Itself. The Âkâsha is the store-house of all forms, the treasure-house whereinto are poured—from the infinite wealth of the Universal Mind—the rich stores of all the Ideas that are to be bodied forth in a given Kosmos; thereinto also enter the vibrations from the Kosmos—from all the thoughts of all Intelligences, from all the desires of all kâmic entities, from all the actions performed on every plane by all forms. All these make their respective impressions, the to us formless, but to lofty spiritual Intelligences the formed, images of all happenings, and these Âkâshic Images—as we will henceforth call them—abide for evermore, and are the true Karmic Records, the Book of the Lipika,‡ that may be read by any who possess the “opened eye of Dangma.”§ It is the reflection of these Âkâshic Images that may

\* *Ante*, pp. 386-388, and see also diagram, p. 382.

† These words downwards and upwards are very misleading; the planes of course interpenetrate each other.

‡ *Secret Doctrine*, i., 157-159.

§ *Ibid.*, Stanza i. of the *Book of Dzyan*, and see p. 77.

be thrown upon the screen of astral matter by the action of the trained attention—as a picture may be thrown on a screen from a slide in a magic-lantern—so that a scene from the past may be reproduced in all its living reality, correct in every detail of its far-off happening; for in the Âkâshic Records it exists, imprinted there once for all, and a fleeting living picture of any page of these Records can be made at pleasure, dramatised on the Astral Plane, and lived in by the trained Seer. If this imperfect description be followed by the reader, he will be able to form for himself some faint idea of Karma in its aspect as Cause. In the Âkâsha will be pictured the Mental Image created by a Soul, inseparable from it; then the Astro-mental Image produced by it, the active ensouled creature, ranging the Astral Plane and producing innumerable effects, all accurately pictured in connection with it, and, therefore, traceable to it and through it to its parent, each such thread—spun as it were out of its own substance by the Astro-mental Image, as a spider spins its web—being recognisable by its own shade of colour; and however many such threads may be woven into an effect, each thread is distinguishable and is traceable to its original forth-giver, the Soul that generated the Mental Image. Thus, for our clumsy earth-bound intelligences, in miserably inadequate language, we may figure forth the way in which individual responsibility is seen at a glance by the great Lords of Karma, the administrators of Karmic Law; the full responsibility of the Soul for the Mental Image it creates, and the partial responsibility for its far-reaching effects, greater or less as each effect has other karmic threads entering into its causation. Thus also may we understand why motive plays a part so predominate in the working out of Karma, and why actions are so relatively subordinate in their generative energy; why Karma works out on each plane according to its constituents, and yet links the planes together by the continuity of its thread.

When the illuminating concepts of the Wisdom Religion shed their flood of light over the world, dispersing its obscurity and revealing the absolute Justice which is working under all the apparent incongruities, inequalities and accidents of life, is it any wonder that our hearts should go out in gratitude unspeakable to the Great Ones—blessed be They!—who hold up the Torch of

Truth in the mirky darkness, and free us from the tension that was straining us to breaking-point, the helpless agony of witnessing wrongs that seemed irremediable, the hopelessness of Justice, the despair of Love :

Ye are not bound ! the Soul of Things is sweet,  
 The Heart of Being is celestial rest ;  
 Stronger than woe is will : that which was Good  
 Doth pass to Better—Best.

\*       \*       \*       \*       \*

Such is the Law which moves to righteousness,  
 Which none at last can turn aside or stay ;  
 The heart of it is Love, the end of it  
 Is Peace and Consummation sweet. Obey !

We may perhaps gain in clearness if we tabulate the threefold results of the activity of the Soul that go to the making up of Karma as Cause, regarded in principle rather than in detail. Thus we have during a life-period :

	<i>Plane.</i>	<i>Material.</i>	<i>Result.</i>
Man creates on {	Spiritual	Âkâsha	Âkâshic Images forming Karmic Record.
	Psychic {	Higher Astral	{ Mental Images, remaining in creator's consciousness.
		Lower Astral	{ Astro-mental Images, active entities on Psychic Plane.

The results of these will be tendencies, capacities, activities, opportunities, environment, etc., chiefly in future life-periods, worked out in accordance with definite laws.

#### THE MAKING OF KARMA IN DETAIL.

The Soul in Men, the Ego, the Maker of Karma, must be recognised by the student as a growing entity, a living individual, who increases in wisdom and in mental stature as he treads the path of his æonian evolution, and the fundamental identity of the Higher and Lower Manas must be constantly kept in mind. For convenience sake we distinguish between them, but the difference is a difference of functioning activity and not of nature; the

Higher Manas is Manas working on the Spiritual Plane, in possession of its full consciousness of its own past; the Lower Manas is Manas working on the Psychic or Astral Plane, veiled in astral matter, vehicled in Kâma, and with all its activities intermingled with and coloured by the desire-nature; it is to a great extent blinded by the astral matter that veils it, and is in possession only of a portion of the total mânasic consciousness, this portion consisting—for the vast majority—of a limited selection from the more striking experiences of the one incarnation then in progress. For the practical purposes of life as seen by most people, the Lower Manas is the “I,” and is what we term the Personal Ego; the voice of conscience, vaguely and confusedly regarded as supernatural, as the voice of God, is for them the only manifestation of the Higher Manas on the Psychic Plane, and they quite rightly regard it as authoritative, however mistaken they may be as to its nature. But the student must realise that the Lower Manas is one with the Higher, as the ray is one with its sun; the Sun-Manas shines ever in the heaven of the Spiritual Plane, the Ray-Manas penetrates the Psychic Plane, but if they be regarded as two, otherwise than for convenience in distinguishing their functioning, hopeless confusion will arise.

The Ego then is a growing entity, an increasing quantity. The ray sent down is like a hand plunged into water to seize some object and then withdrawn, holding the object in its grasp. The increase in the Ego depends on the value of the objects gathered by its outstretched hand, and the importance of all its work when the ray is withdrawn is limited and conditioned by the experiences gathered while that ray has been functioning on the Psychic Plane. It is as though a labourer went out into a field, toiling in rain and in sunshine, in cold and in heat, returning home at night; but the labourer is also the proprietor, and all the results of his labour fill his own granaries and enrich his own store. Each personal Ego is the immediately effective part of the continuing or Individual Ego, representing it in the lower world, and necessarily more or less developed according to the stage at which the Ego, as a totality or an Individual, has arrived. If this be clearly understood the sense of injustice to the Personal Ego in its succession to its Karmic inheritance—often felt as a difficulty by the young student of Theoso-



phy—will disappear ; for it will be realised that the Ego that makes the Karma reaps the Karma, the labourer that sowed the seed gathers in the harvest, though the clothes in which he worked as sower may have worn out during the interval between the sowing and the reaping ; the Ego's astral garments have also fallen to pieces between seed-time and harvest, and he reaps in a new suit of clothes, but it is " he " who sowed and who reaps, and if he sowed but little seed or seed badly chosen, it is he who will find but a poor harvest when as reaper he goeth forth.

In the early stages of the Ego's growth his progress will be extremely slow,\* for he will be led hither and thither by desire, following attractions on the physical plane, the Mental Images he generates will be mostly of the passional class, and hence the Astro-mental Images will be violent and short-lived rather than strong and far-reaching. According as mânasic elements enter into the composition of the Mental Image will be the endurance of the Astro-mental. Steady, sustained thought will form clearly defined Mental Images, and correspondingly strong and enduring Astro-mental Images, and there will be a distinct purpose in the life, a clearly recognised Ideal to which the mind is constantly recurring and on which it continually dwells ; this Mental Image will become a dominating influence in the mental life, and the energies of the Soul will be largely directed by it.

Let us now study the making of Karma by way of the Mental Image. During a man's life he forms an innumerable assemblage of Mental Images ; some are strong, clear, continually reinforced by repeated mental impulses ; others are weak, vague, just formed and then as it were forsaken by the mind ; at death the Soul finds itself possessed of myriads of these Mental Images, and they vary in character as well as in strength and definiteness. Some are of spiritual aspirations, longings to be of service, gropings after knowledge, vows of self-dedication to the Higher Life ; some are purely intellectual, clear gems of thought, receptacles of the results of deep study ; some are emotional and passional, breathing love, compassion, tenderness, devotion, anger, ambition, pride, greed ; some are from bodily appetites, stimulated by uncurbed desire, and

\* See *Birth and Evolution of the Soul*,



represent thoughts of gluttony, drunkenness, sensuality. Each Soul has its own consciousness, crowded with these Mental Images, the outcome of its mental life; not one thought, however fleeting, but is there represented; the Astro-mental Images may in many cases long have perished, may have had strength enough to endure but for a few hours, but the Mental Images remain among the possessions of the Soul, not one is lacking. All these Mental Images the Soul carries away with it, when it passes through death into the astral world.

The Kâma Loka, or Place of Desire, is divided into many strata as it were, and the Soul just after death is encumbered with its complete body of desire, or Kâma Rûpa, and all the Mental Images formed by Kâma-Manas that are of a gross and animal nature are powerful on the lowest levels of this astral world. A poorly developed Soul will dwell on these Images and act them out, thus preparing itself to repeat them again physically in its next life; a man who has dwelt on sensual thoughts and made such Mental Images will not only be drawn to earth scenes connected with sensual gratifications, but will constantly be repeating them as actions in his mind, and so setting up in his nature stronger and stronger impulses towards the future commission of similar offences. So with other Mental Images formed from materials supplied by the desire-nature, that belong to other levels in Kâma Loka. As the Soul rises from the lower levels to the higher, the Mental Images built from the materials of the lower levels lose these elements, thus becoming latent in consciousness, or what H. P. Blavatsky used to call "privations of matter," capable of existing but out of material manifestation. The Kâmarûpic vesture is purified of its grosser elements as the Lower Ego is drawn upwards, or inwards, towards the Devachanic region, each cast-off "shell" disintegrating in due course, until the last is doffed and the ray is completely withdrawn, free from all astral encasement. On the return of the Ego towards earth-life, these latent images will be thrown outwards and will attract to themselves the appropriate Kâmic materials, which make them capable of manifestation on the astral plane, and they will become the appetites, passions and lower emotions of his desire-body for his new incarnation.

We may remark in passing that some of the Mental Images en-

circling the newly arrived Soul are the source of much trouble during the earlier stages of the *post mortem* life; superstitious beliefs presenting themselves as Mental Images torture the Soul with pictures of horrors that have no place in its real surroundings.\* All the Mental Images formed from the passions and appetites are subjected to the process above described, to be remanifested by the Ego on its return to earth-life, and as the writer of the *Astral Plane* says:—

The LIPIKA, the great Karmic deities of the Kosmos, weigh the deeds of each personality when the final separation of its principles takes place in Kâma Loka, and give as it were the mould of the Linga Sharîra exactly suitable to its Karma for the man's next birth.†

Freed for the time from these lower elements, the Soul passes on into Devachan, where it spends a time proportionate to the wealth or poverty of its Mental Images pure enough to be carried into that region. Here it finds again every one of its loftier efforts, however brief it may have been, however fleeting, and here it works upon them, building out of them as materials powers for its coming lives.

The devachanic life is one of assimilation; the experiences collected on earth have to be worked into the texture of the Soul, and it is by these that the Ego grows; its development depends on the number and variety of the Mental Images it has formed during its earth-life, and transmutes into their appropriate and more permanent types. Gathering together all the Mental Images of a special class, it extracts from them their essence: by meditation it creates a mental organ, and pours into it as faculty the essence it has extracted. For instance: a man has formed many Mental Images out of aspirations for knowledge and efforts to understand subtle and lofty reasonings; he casts off his body, his mental powers being of only average kind; in his Devachan he works on all these Mental Images, and evolves them into capacity, so that his Soul returns to earth with a higher mental apparatus than it before possessed, with much increased intellectual powers, able to achieve tasks for which before it was utterly inadequate. This is the transformation of the Mental Images, by which as Mental Images they

\* See *The Astral Plane*, C. W. Leadbeater, pp. 24, 25.

† *Ibid.*, p. 61.

cease to exist; if in later lives the Soul would seek to see again these as they were, it must seek them in the Karmic Records, where they remain for ever as Âkâshic Images. By this transformation they cease to be Mental Images created and worked on by the Soul, and become powers of the Soul, part of its very nature. If then a man desires to possess higher mental faculties than he at present enjoys, he can ensure their development by deliberately willing to acquire them, persistently keeping their acquirement in view, for desire and aspiration in one life become faculty in another, and the will to perform becomes the capacity to achieve. But it must be remembered that the faculty thus builded is strictly limited by the materials supplied to the architect; there is no creation out of nothing, and if the Soul on earth fails to exercise its powers by sowing the seed of aspiration and desire, the Soul in Devachan will have but scanty harvest.

Mental Images which have been constantly repeated, but are not of the aspiring character, of the longing to achieve more than the feeble powers of the Soul permit, become tendencies of thought, grooves into which mental energy runs easily and readily. Hence the importance of not letting the mind drift aimlessly among insignificant objects, idly creating trivial Mental Images, and letting them dwell in the mind. These will persist and form channels for future outpourings of mental force, which will thus be led to meander about on low levels, running into the accustomed grooves, as the paths of least resistance.

The will or desire to perform a certain action, such will or desire having been frustrated, not by want of ability but by want of opportunity, or by circumstances forbidding accomplishment, will cause Mental Images which—if the action be of a high and pure nature—will be acted out in thought on the devachanic plane, and will be precipitated as actions on returning to earth. If the Mental Image was formed out of desire to do beneficent actions, it would give rise to the mental performance of these actions in Devachan; and this performance, the reflection of the Image itself, would leave it in the Ego as an intensified Mental Image of an action, which would be thrown out on to the physical plane as a physical act, the moment the touch of favourable opportunity precipitated this crystallisation of the thought into the act. The physical act is

inevitable when the Mental Image has been realised as action on the devachanic plane. This same law applies to Mental Images formed out of baser desires, though these never pass into Devachan, but are subjected to the process before described, to be reformed on the way back to earth. Repeated covetous desires, for instance, out of which Mental Images are formed, will crystallise out as acts of theft, when circumstances are propitious. The causative Karma is complete, and the physical act has become its inevitable effect, when it has reached the stage at which another repetition of the Mental Image means its passing into action. It must not be forgotten that repetition of an act tends to make the act automatic, and this law works on planes other than the physical; if then an action be constantly repeated on the psychic plane it will become automatic, and when opportunity offers will automatically be imitated on the physical. How often it is said after a crime, "It was done before I thought," or "If I had thought for a moment I would never have done it." The speaker is quite right in his plea that he was not then moved by a deliberate thought-out idea, and he is naturally ignorant as to preceding thoughts, the train of causes that led up to the inevitable result. Thus a saturated solution will solidify if but one more crystal be dropped into it; at the mere contact, the whole passes into the solid state. When the aggregation of Mental Images has reached saturation point, the addition of but one more solidifies them into an act. The act, again, is inevitable, for the freedom of choice has been exhausted in choosing over and over again to make the Mental Image, and the physical is constrained to obey the mental impulsion. The desire to do in one life reacts as compulsion to do in another, and it seems as though the desire worked as a demand upon Nature, to which she responds by affording the opportunity to perform.\*

The Mental Images stored up by the memory as the experiences through which the Soul has passed during its earth-life, the exact record of the action upon it of the external world, must also be worked on by the Soul. By study of these, by meditation upon them, the Soul learns to see their inter-relations, their value as translations to it of the workings of the Universal Mind in mani-

\* See the later section on the working out of Karma.



fested Nature; in a sentence, it extracts from them by patient thought upon them all the lessons they have to teach. Lessons of pleasure and pain, of pleasure breeding pain and pain breeding pleasure, teaching the presence of inviolable laws to which it must learn to conform itself. Lessons of success and failure, of achievement and disappointment, of fears proving groundless, of hopes failing realisation, of strength collapsing under trial, of fancied knowledge betraying itself as ignorance, of patient endurance wresting victory from apparent defeat, of recklessness changing into defeat apparent victory. Over all these things the Soul ponders, and by its own alchemy it changes all this mixture of experiences into the gold of wisdom, so that it may return to earth as a wiser Soul, bringing to bear on the events which meet it in the new life this result of the experiences of the old. Here again the Mental Images have been transmuted, and no longer exist as Mental Images. They can only be recovered in their old form from the Karmic Records.

It is from the Mental Images of experiences, and more especially from those which tell how suffering has been caused by ignorance of Law, that Conscience is born and is developed. The Soul during its successive earth-lives is constantly led by Desire to rush headlong after some attractive object; in its pursuit it dashes itself against Law, and falls, bruised and bleeding. Many such experiences teach it that gratifications sought against Law are but wombs of pain, and when in some new earth-life the desire-body would fain carry the Soul into enjoyment which is evil, the memory of past experiences asserts itself as Conscience, and cries aloud its forbiddance, and reins in the hurrying horses of the senses that would plunge heedlessly after the objects of desire. At the present stage of evolution all but the most backward Souls have passed through sufficient experiences to recognise the broad outlines of "right" and "wrong," *i.e.*, of harmony with the Divine Nature and of discord, and on these main questions of ethics a wide and long experience enables the Soul to speak clearly and definitely. But on many higher and subtler questions, belonging to the present stage of evolution and not to the stages that lie behind us, experience is still so restricted and insufficient that it has not yet been worked up into Conscience, and the Soul may err in its decision, however well-intentioned its effort to see clearly and to act rightly.



Here its *will to obey* sets it in line with the Divine Nature on the higher planes, and its failure to see *how* to obey on the lower plane will be remedied for the future by the pain it feels as it blunders up against the Law ; the suffering will teach it what before it knew not, and its sorrowful experiences will be worked into Conscience, to preserve it from similar pain in the future, to give it the joy of fuller knowledge of God in Nature, of self-conscious accord with the Law of Life, of self-conscious co-operation in the work of evolution.

Thus far we see as definite principles of Karmic Law, working with Mental Images as Causes, that :

Aspirations and Desires	<i>become</i>	Capacities.
Repeated Thoughts	„	Tendencies.
Wills to perform	„	Actions.
Experiences	„	Wisdom.
Painful Experiences	„	Conscience.

Karmic Law working with Astro-mental Images seems better considered under the head of the working out of Karma, to which we will now turn.

ANNIE BESANT.

(*To be continued.*)

## RECURRENT QUESTIONS.

1. *Since the only thing which we can know absolutely is that we think, must not the universe be Thought, and therefore the Infinite be conscious thought? I cannot accept as true what is not logically demonstrable.*

You should not accept any propositions that are not true to your own mind, save as you may take them temporarily as hypotheses for convenience in study. Nothing, however true to fact it may be, should be accepted by any person until it becomes *true to him*. Remember, however, that questions and answers on "the Infinite" are very much of the nature of mere word-spinning, until a man understands a little of the nature and possibilities of his own consciousness, and that the nature and doings of very lofty and highly evolved Intelligences—let alone those of the Logos, Who Himself even is not infinite in the full sense of the term, being only the manifested and therefore limited God—are as much beyond our understanding as the mental action of a philosopher, immersed in abstract thinking, is beyond the understanding of a puppy dog, who may possibly regard him as paralyzed and motionless by grief at having no tail to run after. The little dog may feel sure his master is there, but his speculations on his master's ways of thinking and doing would probably be inadequate. Yet the dog is nearer to the philosopher in range of intelligence than we to the Logos.

This premised I turn to your questions.

All forms of living things are but the objectivised thoughts of God. You rightly say that the only thing we know absolutely is that we think (more accurately perhaps that we are and that we think), but it does not "therefore" follow that the Infinite is "conscious thought." The "therefore" implies that our knowledge is the limit of possibilities—a fallacy. Some of us already know that consciousness can function without the limitations of "thought" as known to most, and there must be much higher possibilities. The

Infinite, obviously, cannot "think," as thought implies at least duality, and a dual infinite is a contradiction in terms. But It must have something deeper than that which we call thought. Only when It limits itself as manifested Deity can thought—as we know it—become possible.

2. *If all Souls alike proceed from the Infinite, must they not be equal, and then how can they become different?*

Let us grant the existence of a universe, *i.e.*, of differentiation. You must then surely admit that each object taken separately must be imperfect, while the greater the variety of objects the less imperfect is the totality—the objects taken together. If amid these different objects are sown the germs of Souls, those germs having responsiveness to outside impacts that give rise to feelings of pleasure and pain, and if these germs slowly begin to develop recognition of these contacts and memory of them, *i.e.*, beginnings of mental faculties, will not the differences of the contacts experienced make for differences in response, and so modify and educate these germs from without? The differences of experiences will entail differences in the responses to experiences and these will modify the budding character; thus, surroundings which supplied more contacts that were painful than were pleasant would modify the outward-going energy of the Soul in a way different from that in which it would be modified by surroundings which supplied more contacts that were pleasant than were painful. The results might be equally desirable, but they would be different from each other. In course of time each Soul would have to make up the deficiency in it, but meanwhile the lack in each would shew itself as a specialised imperfection.

Then you must realise the spontaneous self-moving power of the Soul, which it holds from its Source, the One Life, and which means, in practice, that Souls will choose differently, *spontaneously*, by this self-originated motion amid different surroundings. This is the chief modifying agency.

As experience leads to the recognition of "good" and "evil" this self-originated motion will tell more and more. The fuller experience of matter is at first "good;" it is for this that the Soul is here, and the seeking that experience is at one with the onward sweep of evolution; at a point in evolution the arc begins to turn upward,

out of lower matter, and then "good" is the growing-out of these lower enticements; but the Soul may choose to delay, may seek more of these, may not will to pass onwards so swiftly; its choice will seem "evil" to those who go onwards. As evolution goes forward, a Soul that thus delays is seen as being behindhand, and as throwing away opportunities of progress, and it will suffer more and more, from being out of harmony with the further evolved whole.

Further, the continued clinging to forms that belong to a past stage may be ended—for the time—by the breaking of those forms for which the progressing universe has no longer room, and if the Soul persists in clinging to them, it has to be hung up, so to speak, until another universe is at the stage to which it clings, and for this present universe it is "a failure."

Many Souls, regarded as choosing the "evil," remember, may simply be young and inexperienced, passing through a necessary phase of their growth. The choice which *retards* growth is when the Soul, strongly attracted to the external world, goes against the experience it has gathered, and working in the vehicle of the animal nature, seeks that which its higher and calmer Self regards as wrong.

### 3. *What is the meaning of evil?*

When the One differentiates to become the Many, each of the Many, being limited, must be less than perfect, *i.e.*, imperfect. Without this difference, there can be no universe. As *self*-consciousness slowly develops in some of these Many, a limited responsibility accrues; as each of the Many has the One at its centre, so to speak, it has self-motion—or spontaneity of action—within the limit Self-set by the One in its manifestation. The responsibility for the whole universe is on the One, as One; limited responsibilities are on the Many.

Fundamentally, imperfection is a necessity, because without it a universe could not exist. Limitation, *i.e.*, imperfection, is a condition of manifestation, of multiplicity. "Evil" comes to be a term used to express the essence of all forces that tend to disintegration, or those which apparently work against the general evolution, *i.e.*, the general line of progression at any stage. But it is well to look at the phrase, "forces that tend to disintegration." These forces disintegrate forms, and are really as necessary to evolution as those

which build up forms; they break up outworn forms, and the materials of these are rebuilt into higher forms, whose birth could not be without the death of those they replace. The "Destroyer" is the "Regenerator."

But evil in the limited sense of moral wrong-doing means (*a*) the action of self-conscious individuals, who set themselves against the forward stream of evolution, and persist in maintaining forms belonging to a past stage, and incongruous with the stage of evolution the Souls have reached; or (*b*) where the self-conscious individual associates himself with disintegrating forces *for his own ends*, "evil" is wrought by him, and he runs into a very definite danger—that of becoming a centre from which these forces playing outwards may disrupt his own form, and so his individuality may perish. Hence the warnings against evil doing, and if evil acts be analysed they will be found to fall under (*a*) or (*b*).

4. *Does the astral cord break immediately after the breathing of the last sigh? What delay should interpose between death and cremation? Is any pain experienced by the disincarnated entity if the physical body be burned?*

A person whose body is burned does not suffer; as soon as the cord between the physical and astral bodies snaps, that is, as soon as Prâna has completely withdrawn with its vehicle, there is no further possibility of pain from anything done to the corpse. The disincarnated entity has no further connexion with the physical body, and there is no bridge to make possible the transmission of the vibration which becomes sensation when it reaches the Kâma Rûpa. The exact moment of the breaking of the cord would need clairvoyant vision to fix it in each case, but the lapse of a few hours would render cremation safe—except, of course, in the cases where trance is taken for death, and where separation has not really occurred.

*(To be continued.)*



# UNPUBLISHED LETTERS OF ÉLIPHAS LÉVI.

TRANSLATED BY B. K.

(Continued from p. 248.)

## CLI.

WE must, I say, purify our dogma by returning to the primitive conception of the Mysteries, but without any change in the terms and formulæ definitely fixed upon by the infallibility of the Church in its work of the early ages.

The terms borrowed from the mythologies or from the philosophy of the pagans, prove the tendency to a universal synthesis. Therefore they must not be rejected but explained in a sense which shall be neither that of the Sophists of Hellenism nor the pedants of the Middle Ages.

This new understanding of the old dogma can at first only be admitted by a few choice minds, and I do not think it will ever become popularised.

In 1620 there was burnt at Toulouse, after first having his tongue torn out with red-hot pincers, an Italian priest named Lucilio Vanini. He was a man of knowledge, of eloquence and of zeal; but he was condemned as an atheist and as impious, for having said that the true universal religion must be proved by the harmonies of nature and not by the legends of monks and the sophistries of doctors :

That as the whole of nature proclaims the existence of the creative principle, all argumentation about the existence of God is ridiculous and feeble :

That magic is a divine science.

As he was being led to execution, a halt was made in front of a Church and he was bidden to ask pardon of God, of the King and of Justice. He replied in a loud voice:—

“I do not believe in your God.

“I have not offended your King.

“And I think it as useless to ask pardon of your Justice as of Hell. The devil whom you worship does not pardon.”

A cry of horror from all lips drowned this voice so generous but so imprudent, and they dragged to execution, as a hardened blasphemer, Saint Lucilio Vanini, priest and martyr.

## CLII.

I MUST tell you a quite recent anecdote of medio-mania. I had gone incognito to a circle of table-turners; a young man with a look of ill-health was holding a pencil and writing as if by a convulsive movement, divining thoughts and answering difficult questions. I approached him and he wrote that I did him harm. I ordered him to calm himself and answer me. What do you want of me? said he at last. Tell me my name. His hand hesitated a few moments, then he wrote in large, slightly tremulous letters: Rivoel. I was strangely struck by this coincidence with the name given me by another evoker, who could not have had any collusion with this one. I asked the medium what this name might mean, and he wrote rapidly:—

“Don’t you then know how to read, you fool?”  
below as a signature—“Osphal.”

It was for me a ray of light. I reversed the word in reading it and read: Leo vir. Now Lavater’s engraving representing Alphos, the Maphon of Gablidom, has for its chief emblem an initiate seated and leaning upon a lion. I took good care not to explain all this to the worshippers of Ob, and in their eyes I remained crushed under the weight of the insult that the pretended spirit had addressed to me. From that moment the so-called spirit wandered hopelessly and only dictated to the medium phrases devoid of meaning and utter follies. Oh, if M. de Mirville only knew this, what a triumph for him! But also how embarrassing! He would be reduced to saying of me: *in principe demoniorum ejicit demonia*; but in saying it he would be afraid of treating me as the Pharisees treated J. C., and of drawing on himself the reply: *si Satanas Satanam ejicit, quomodo stabit regnum ejus?* I confide this little story to your sage reflections.

December 26th.

(To be continued.)

## CORRESPONDENCE.

## "PLOTINUS."

I HAVE received an interesting letter with regard to this article from Mr. Thomas M. Johnson, the editor of *The Platonist* and *Bibliotheca Platonica*, of Osceola, Mo., U.S.A. In it he says :

"I have been working for several years at intervals on a translation of Plotinus' complete writings, but it is difficult to say when I will be able to finish it. *The Platonist* and *Bibliotheca Platonica* contain the following treatises of Plotinus (*Platonist*, i. and ii.):

- "1. 'That Intelligibles are not External to Mind' (*En.*, V. v.), Taylor's Trans. revised.
- "2. 'On Dialectic' (*En.*, I. iii.), Taylor's Trans.
- "3. 'On the Virtues' (*En.*, I. ii.), Taylor's Trans. revised.
- "4. 'On the Beautiful' (*En.*, I. vi.), Taylor's Trans. revised.
- "5. 'On the Descent of the Soul' (*En.*, IV. i.), new translation.
- "6. 'On the Essence of the Soul' (*En.*, IV. i.), not previously translated. (*Platonist*, iv.)
- "7. 'On the Nature of Living itself,' and 'On the Nature of Man' (*En.*, I. i), not previously translated. (*Bibliotheca Platonica*.)
- "8. 'On the Beautiful' (*En.*, I. vi.), new translation by Prof. Davidson.

"In *The Platonist* (iv.) is also Porphyry's *Life of Plotinus*, the only complete English version, and a new translation of Porphyry's *Auxiliaries to the Perception of Intelligible Natures*, two works of absorbing interest and inestimable value to the student of Plotinus. Also in *The Platonist* (ii.), 'Exhortation to the Readers and Hearers of Plotinus,' translated from Ficinus, and a translation of Ficinus' Introduction to his Latin version. Plotinus was a *pure* Platonist. He and all other 'Neoplatonists' (*so-called*) were the *genuine* successors and disciples of the Divine Master of the Academy, and in their writings, which are worthy of profound and continuous study, may be found an exhaustive and *legitimate* development of Platonic principles and doctrines. In your paper you omitted to refer to the tremendous influence exercised

by Plotinus, directly and indirectly, even in modern times. The noted Cambridge Platonists (Cudworth, More, etc.) are replete with Plotinian thoughts, and Coleridge and other English thinkers are largely indebted to him. In Germany and France he has had, and has, many students. In America, Emerson and Alcott, the famous transcendentalists, drew copiously from the Plotinian fount. Emerson's *Over-soul*, one of his deepest essays, is taken almost entirely from Plotinus. You may add to your 'Bibliography' a novel, *The Words of Plotinus*, by Mrs. John Hunt (Lond., 1880). Several of the Chapters, dealing with Plotinus' philosophy, were written by the Rev. John Hunt, who has long been a student of the *Enneads*. F. W. H. Myers, M.A. of Cambridge, is also a Plotinian student, and his essay on Greek Oracles contains appreciative references to Plotinus and his thought.

"A new translation of Jamblichus *On the Mysteries*, by Professor Alexander Wilder, was published in *The Platonist*. Every sentence which Taylor wrote of a philosophic character is *golden*. I have reprinted many of his writings in *The Platonist*, and have gradually collected much interesting information about his life. He deserves a colossal monument, and the exact locality of his grave is unknown!"

My best thanks are due to Mr. Johnson for his information; I can only regret that I did not know previously of the translations he mentions, so as to have included them in the "Bibliography."

G. R. S. M.

## THEOSOPHICAL ACTIVITIES.

### EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE.

19, AVENUE RD., LONDON.

*July 7th, 1895.*

DR. ZANDER, F.T.S., Stockholm, Sweden.

DEAR SIR AND BROTHER,

I have received the joint request, dated June 28th, 1895, of yourself and the Presidents of the fourteen Branches of the Theosophical Society now existing in Sweden, Denmark, Norway and Finland, and grouped together as the Scandinavian Sub-Section of the European Section of the Society, that I shall grant you a Charter as a full Section, under the Constitution and Rules of the Theosophical Society. In your letter of transmission you explain that, while gratefully acknowledging the satisfactory nature of your past relations with the General Secretary of the European Section, various difficulties which you enumerate, obstruct the work in your several countries, one very serious one being that the differences of language prevent you from keeping up intimate mutual relations with each other.

I have given the matter my full consideration, and, having personally visited Sweden in the year 1891 and observed the state of things on the spot, am convinced of the necessity of granting your request. I am sure that by making you into a full Section and giving you the same free autonomy which the European and other Sections now enjoy, it will promote the interest of the Society, give strength to our movement, and once more illustrate and emphasise its international and fraternal basis.

You are, therefore, hereby notified that I give my consent to the organisation of the Scandinavian Section of the Theosophical Society by the Branches now existing, and the others which may hereafter form, in the countries above enumerated; and to the adoption of a Constitution and Rules which shall not violate the provisions of those



of the Theosophical Society. The same to come into force upon receiving my official sanction, as provided for in the several paragraphs of Article III., which prescribe the conditions for the formation of Sections and Branches.

The date of the Charter, to be presently drafted and sent to you, will be July 7th, 1895, the date of my present communication. Pending the final framing of your Rules and their ratification, you may transact business under the present Rules of your Sub-Section, or under those of the European Section, or those of the Theosophical Society. My wish is that you may not be hampered in the least degree in the progress of your work. I would have you feel that the appreciation I have heretofore expressed of the unselfish devotion and sustained energy of my Swedish colleagues is sincere, and that I shall always be glad to do whatever I can, personally and officially, to lighten their burden. I shall not return to India until September, and meanwhile may be addressed at this Headquarters.

Fraternally yours,

H. S. OLCOTT, P.T.S.

#### EUROPEAN SECTION.

An account of the Convention of the European Section has already appeared in the "Watch Tower" for July. Since that event, the members withdrawing from the meeting with their friends have formed a new society, to be known as the Theosophical Society in Europe. To prevent any misunderstanding as to the reasons for this step, Mr. Judge has been elected President, the idea of sectional independence being thus thrown away, having served its purpose, and a new international organisation being formed with Mr. Judge as its head; the one final external result of all the changes being their substitution of Mr. Judge for the President-Founder. As the name used for the new Society has always been used for the Theosophical Society—see the standing notice on the last page of our cover—a little confusion may be caused by its assumption by the new body, but this will be only a temporary inconvenience, as was the case with the Christo-Theosophical Society. The word Theosophical cannot be the exclusive possession of any organisation, so the Theosophical Society must trust to its work for distinguishment.

An official notice has been published in the *Vähan*, declaring the following Lodges to have ceased to exist as Lodges of the Theosophical Society, unless they repudiate the action of their representatives in

Convention: Dublin, Bow, Brixton, Croydon, Southport, H.P.B., Earl's Court, Charleroi and Yarm. It will be noticed that four of these are metropolitan Lodges, the rest of the Section remaining almost entirely in the Society.

The Revision Committee appointed at the recent Convention is open to receive during August any suggestions from members of the Society, for amending the Constitution; such suggestions should be sent to Mrs. Besant.

The Lending Library, removed from Duke Street to Headquarters, is now in proper working order, and books and catalogues can be obtained from the Librarian by post or personally.

The Headquarters' family has been temporarily reduced during the past month, owing to the absence of four of its members on "holiday leave." Mrs. Oakley is at present on the Continent endeavouring to effect a much needed improvement in her health, and Mr. Mead has recently joined her, and a small band of Theosophists who went with her.

A very valuable permanent addition has been made, on the other hand, by the inclusion of Mr. C. W. Leadbeater, an old pupil of H.P.B.'s, who came into residence at the beginning of August. He will discharge the duties of Assistant Secretary, a post that has been vacant for some months.

Mrs. Besant has lectured much during the month, both in London and in the provinces, and various groups of students have been formed in consequence, that will in due time develop into Lodges. The Blavatsky Lodge course of five lectures on the development of the inner life as a preparation for Occult Initiation, was opened on August 1st, and the hall was crowded, despite the time of year. The five lectures are to be issued in book form. The discussion that arose after Mr. Mead's lecture on "Orpheus" on July 18th was particularly interesting, and brought out some of the salient points of Occultism in Greece, and Mr. Keightley's lecture on "The Uses of Devachan" raised much questioning.

The Scandinavian Section has been formed, with Dr. Zander as President, and will, we hope, justify by much increase of activity its independent life.

#### AMERICAN SECTION.

The following has been sent to us by the General Secretary in America:

THEOSOPHICAL SOCIETY,  
PRESIDENT'S OFFICE, LONDON.

5th July, 1895.

TO GEORGE E. WRIGHT, F.T.S., and other Presidents and Secretaries  
of Branches of the Theosophical Society:

FRIENDS AND BROTHERS,

I am in receipt of your joint letter of June 1st, asking to be officially recognised as the

*American Section of the Theosophical Society,*  
and expressing your wish to appoint Mr. Alexander Fullerton Acting General Secretary.

It gives me pleasure to accede to your request; to say that in due course a regular Charter will be issued to you in place of the one officially cancelled in my Executive Notice of June 5th, and to inform you that the instrument will be made to have effect from the date of the Act of Secession passed by the Boston Convention, *viz.*, April 28th, 1895; thus preserving unbroken the continuity of the life of the Section.

You are authorised to work temporarily either under the old Rules of the Section or the Rules of the Theosophical Society at pleasure, until you have submitted to me for ratification any amended form of Rules you and your colleagues may agree upon.

I heartily approve of your choice of Mr. Fullerton for General Secretary *pro tem.*, and should be glad if his health should be good enough to permit him to continue in office.

On every account I should recommend the location of the Sectional Headquarters at Chicago, but you must, of course, use your own discretion in this matter.

Wishing you and your colleagues the most complete success,

I am, yours fraternally,

H. S. OLCOTT, P.T.S.

The American Section has hard work before it, but it will have help given to it from Those Whose movement it strives to carry on unbroken, and the living Messenger who began the Theosophical Society in America will not forget the thanks due to those who, under such difficulties, remain loyal to the standard she raised and placed in the hand of her colleague, the President-Founder.

We are glad to hear that Countess Wachtmeister, after completing her Australian tour, will again visit the States, travelling thither *via*

Honolulu, where the Theosophical Society has some faithful members. Her courage, energy, and unwearying devotion to the Masters set an example that all members may well strive to emulate.

Dr. N. de Clifford has organized a new Branch at Las Vegas in New Mexico, and is carrying on a very vigorous and well-sustained propaganda in the papers. He hopes to have two or three more Branches organized before long, as he finds much interest in Theosophy existing in New Mexico, as indeed is shown by the ready reception of his articles.

*Mercury* is to be enlarged, beginning with the August issue, and will be the magazine of the American Section. Miss Cooper will contribute to it a monthly London letter, and contributions are promised from well-known English Theosophists.

#### AUSTRALASIAN SECTION.

##### AUSTRALIA.

Writing in mid-June from Hobart in Tasmania, the General Secretary of our newest Section in the Southern Hemisphere announces the completion of his tour of inspection of the Branches and Centres of Theosophical activity in Australasia. The result is encouraging. Everywhere in established centres there is a stirring of new life and vigour. Concerted action is at length rendered possible by the establishment of a sectional organisation, and there is an evident disposition to make the most of the opportunity thus offered, to draw closer the bonds of that brotherhood which is the foundation of the Society, and to give, as well as receive, help each from each. Many who were timid and diffident, feeling themselves isolated and therefore weak, are "taking their courage in both hands" and coming forward with a braver declaration of their principles now that they feel, as it were, the strength of every Australasian member at their back. In many quarters new plans of work are being discussed and adopted, and the General Secretary is making arrangements for an analysis and digest of such work, by which it may be made helpful for all. Assisted by Miss Lilian Edger, M.A., and Mr. and Mrs. Draffin, of Auckland, N.Z., he is preparing a scheme of graduated study, which may lead new members and backward members gently on from the elements of Theosophical teaching to abstruser aspects of it. More advanced students in many Branches are promising to sacrifice some of the time they are now giving to their own studies, to helping forward the less advanced, and other plans for giving increased interest and variety to the work are being matured.

In most quarters a renewed enthusiasm is taking the direction of discreet and judicious propaganda based on the dictum of Mrs. Besant,



"Help everyone inside or outside the Society just where he or she stands."

With regard to the attitude of the general public towards Theosophy, the General Secretary remarks a surprising difference in different districts. In some there is complete apathy relieved only by gleams of hostility coming specially from the clerical wing, and, most specially, from the rigid Presbyterian camp, while in others much interest is displayed, and many come eagerly to hear and to question. Many are the towns Mr. Staples has had regretfully to pass by where it was said that considerable numbers of people were anxious to hear some account of what Theosophy is. He is, however, relying on the assistance of the Countess Wachtmeister, who is proposing to visit just those towns which have been hitherto neglected and where no Centre exists. In consequence of his rapid journeying from point to point, and the uncertainty and delay of mails carried by coasting steamers, he had little news of the Countess' progress and success, and still less from Europe; the later developments of affairs within the Society not having reached New Zealand and Tasmania when he left.

As the result of his tour, the General Secretary has to report accessions of membership and new Branches, which he expects to be materially increased after the Countess' visit.

He expected at the time of writing to be at the Headquarters of the Section in Sydney towards the end of June, where much good Theosophical work is being done. Much, however, still remains to be done in routine of organisation, to which Mr. Staples now proposes to address himself.

#### AUCKLAND, NEW ZEALAND.

*June 13th, 1895.*

All the meetings have been fairly well attended during the past month, and occasionally a stranger looks into the Lodge Room, which is generally kept open from one to three o'clock every day, save Saturday and Sunday, for the purpose of either purchasing books or getting some information on Theosophical topics. To make the open Lodge meetings on Friday evenings more attractive, it has been arranged that one Friday in each month is to be devoted to a series of short papers on one subject by different members. By this means we hope not only to make the meeting more attractive, but to induce some who have hitherto made no literary contributions to our meeting, to do so, believing that many would be willing to prepare a paper which would take five to ten minutes to read, who would not undertake the



preparation of one that would take an hour to read. The first of these nights for short papers was last Friday evening, and the innovation was a decided success. The following are our public efforts for the past month: On May 17th, C. W. Sanders read a paper on "States of Consciousness"; on Sunday evening, May 26th, in the Choral Hall, Mrs. Draffin lectured on "The Spiritual Temple"; on May 31st, in the absence of S. E. Hughes through sickness, W. H. Draffin read a paper upon "The Common Sense of Theosophy"; on June 7th, short papers on "Karma" were read by W. H. Draffin, Miss L. G. Browne, C. W. Sanders, S. E. Hughes, Mrs. D. Evitt, and W. Will. On Sunday evening, June 9th, in the Choral Hall, Mrs. Cooper lectured upon "Esoteric Christianity."



It is almost becoming monotonous to keep on pointing to the ever growing permeation of current thought by Theosophical ideas. But now and again attention must be called to really striking illustrations of the fact, lest we should forget that influence of our movement is by no means to be measured by the numbers or wealth of its organisation. For when we find two among the brightest and cleverest papers in London, the *St. James' Gazette* and the *Pall Mall Magazine* going in for Occultism and Reincarnation, it is a sign of the times indeed.

The *St. James'* lately contained a really lovely little clairvoyant vision, introduced *apropos* of a notice of the recent performances of colour music. It forms a characteristic astral experience, and in vividness of recollection, as well as literary skill in description, is not easy to match.

And now the *Pall Mall Magazine* for July has no less than two stories founded on the idea of Reincarnation. The one is so explicitly, even to its title, and is gree and gruesome enough for anyone, though not quite within even the very wide possibilities of nature recognised by the Theosophist—credulous though he is popularly supposed to be.

The second *Pall Mall* story—*Monsieur de Néron*—is also throughout on reincarnationist lines, and might perhaps be nearer to truth than even the inventive author fancies were it not that a life such as that of Nero, the Emperor of the Roman world, would surely lead to more marked results than even those imagined by the writer.

If things go on like this, we shall be finding the Royal Society assembled to listen to a clairvoyant account of the genesis and structure of the molecules of our physical elements, ere the coming century has reached its midway point.

## REVIEWS.

## THE BIRTH AND EVOLUTION OF THE SOUL.

By Annie Besant. [London: Theosophical Publishing Society, 7, Duke Street, W.C. Price 1s.]

WE have here in a neat compact little volume, attractively bound and admirably printed, two of Mrs. Besant's invaluable expositions of one of the least understood, but most important points of Theosophic teaching. It is perfectly needless to repeat those phrases of commendation and recommendation to every student of Theosophy which would be in place in speaking of the work of one less well-known to those seeking a deeper and more living comprehension of the life about them.

But it is worth while calling special attention to the importance of the subject here dealt with, the more so as it is one which other writers have hardly touched upon, though it is the very key to many of our most perplexing problems. The conscious individual as such is born in time, though he has within him the possibility of becoming a child of eternity, living for ever consciously as a co-worker with the All in the building and guiding of the worlds.

This is the keynote of these lectures, and the reader will find in them a lucid and most instructive outline of the manner in which the individual is born, and the process by which he attains to his divine destiny.

B. K.

## JOURNAL OF THE ROYAL ASIATIC SOCIETY.

THE last number of the *Journal of the R. A. S.* (July, 1895) has little of interest except for specialists. There is, however, an interesting Chinese account of the Kingdom of Bengal, written by Mahuan at the commencement of the fifteenth century, some eighty years before the Portuguese discovered the route round the Cape of Good Hope, an account that deserves to take its place beside the tracts of such mediæval tourists as Marco Polo, Friar Odoric, and Ibn Batuta. In it is to be found an account of the mesmeric taming of a tiger by a fakîr, who dispenses with a cage and other modern precautions.

The account runs as follows: "A man and his wife parade the streets with a tiger, secured by an iron chain; on arriving at a house they give the following performance: The tiger is unloosened and sits on the ground: the man, quite naked and with a switch in his hand, dances in front of the tiger, pulls him about, knocks him with his fist and kicks him; the tiger becomes enraged, growls and springs upon the man, and they both roll over together. The man then thrusts his arm into the tiger's mouth and down its throat; the tiger dares not bite him; when this is over the chain is again put round the tiger's neck, and he lies down. The performers then beg food for the tiger from the houses round, and they generally get pieces of meat given them for the beast, with a present of money for themselves."

I have been informed that there is a Hindu gentleman who amuses himself by performing the same feat. He gazes fixedly at the tiger and makes it spring upon him; he then thrusts his arm into the beast's jaws, and instead of tearing the flesh to pieces, "Shere Khan" plays with his subjugator like the domestic cat with a friendly hand. This gentleman, however, asserts that the great thing is to have sufficient strength to withstand the first onrush of the brute, and not to be overturned, differing in this particular from the fakîr of the story. The theory is that a tiger will not attack a man naturally, but likes to play with him.

G. R. S. M.

#### THE CHALDÆAN ORACLES.

Edited and revised by Sapere Aude, with an Introduction by L. O. Being Vol. VI. of the *Collectanea Hermetica*, edited by W. Wynn Westcott, M.B. [The Theosophical Publishing Society, 7, Duke Street, Adelphi, London, W.C.; 1895.]

WE are pleased to see this handy edition of the Oracles based on Cory, Taylor and Stanley. The writer of the Introduction compares the Chaldæan Theosophy with that of the Kabalah, and the editor refers to the important point mentioned by Taylor, that Ficinus avers that Picus of Mirandula, the famous Kabalist, had a copy of the Chaldæan original. This copy has been lost and no other is known of, but it effectually disposes of the theory that the Oracles were "invented" by the Greeks. In my essay on Orpheus, I have referred to the Chaldæan tradition at some length, and shown its identity with the Orphic, and the identity of both with the "Chaldæo-Tibetan" tradition, thus indicating that all three came from a common source. The Chaldæan Oracles are, therefore, of great interest to all modern theosophical

students, who should welcome warmly this first contribution to their elucidation. As these Oracles were attributed to the School of Zoroaster, the Avesta Theosophy can also be traced to the same line of tradition.

Now as the oldest Vaidic tradition also goes back to the source from which the above mentioned Theosophies sprang, we at once find a reason for the resemblances between the Avestaic and Vaidic terminologies which have so puzzled Orientalists. The more one studies these old Logia the more one is convinced that they breathe the same large spirit and grandiose conceptions as are enshrined in the Stanzas of Dzyan, and the more also one is convinced that the so-called "Esoteric Buddhism" has nothing to do with historical Buddhism at all, but rather pertains to a pre-vaiddic tradition, a sister-stream of the Orphic, Chaldæan and Avestaic Theosophies.

G. R. S. M.

#### THE PATH OF INITIATION.

By A. P. Sinnett. [Transactions of the London Lodge T. S., No. 25. Theosophical Publishing Society, 7, Duke Street, W.C. Price 1s. nett.]

THE London Lodge of the Theosophical Society has in this *Transaction* added another to the series of its useful and valuable contributions to Theosophical literature. Mr. Sinnett's name is a sufficient guarantee for lucid statement and clear exposition, as also for the accuracy of the statements made on this most important subject.

The basis of the treatment followed in the earlier part of the paper is practically identical with that given in the very first *Transaction* ever issued by the London Lodge, under the title "Qualifications for Chelaship," which bore the name of Mohini M. Chatterjee as its author. But Mr. Sinnett has here added to and expanded the information then given, and above all he has for the first time brought out in a clear and unmistakable light, the fact that the Path of Initiation is essentially an exceedingly rapid progress through the same stages and steps of onward evolution which Humanity, as a body, will traverse in the millenniums of the future.

In transliterating the Pâli terms employed Prof. Max Müller's system has been followed; but as it is neither a convenient nor a pretty one, we hope it may not be adhered to in subsequent issues. Several errors have escaped notice in the reading of the proofs, and we may be allowed to suggest that the London Lodge should secure the help of

some qualified scholar to read the proofs and see to the accuracy of the spelling and accentuation of terms taken from Eastern languages. And further, those who know Mr. Sinnett's competence to handle this subject, may be allowed to express the wish that he had seen fit to treat the subject somewhat more fully, and had given sundry further pieces of information regarding it, which, even in a published *Transaction*, would have added greatly to its value without trenching upon forbidden ground.

However, instead of criticising, we ought really to be grateful for what we have got, and once again acknowledge the great indebtedness of all students and aspirants to Theosophy to Mr. Sinnett, for the new help which his pen has given them.

B. K.

#### EASTERN CASTES AND WESTERN CLASSES.

By Annie Besant. [A Lecture. Theosophical Publishing Society, 7, Duke Street, W.C. Price 2*d.*]

THIS is one of the public lectures delivered by Mrs. Besant last year in Madras, and should be read and studied by all who wish to understand her attitude on this much discussed topic of Castes and Classes; while it will also be interesting to the many who want to know what Theosophy has to tell them which bears upon the concerns of so-called "practical" life. To the real student it contains much suggestive and illuminative thought, and more than one sentence which will clear up points of difficulty in his study of the life of men.

It will also have a wider field of usefulness, let us hope, in helping to remove some of the most common misunderstandings and misconceptions, so rife in the Western mind, with regard to Hindu polity in general, and the basis of its social organisation in particular. While certainly, everything that furthers this end ought to have a special interest for a circle far wider than even that of the usual readers of Theosophic literature.

B. K.

#### THE ROMANCE OF PARADISE.

By Edmund S. Gunn. [London: Sampson, Low, Marston, and Co., Limited; 1895. 3*s.* 6*d.*]

THIS little book tells in well chosen language the story of the experiences of a "dream-soul," which is guided through the universe,



even to heaven itself, by its heavenly affinity; a form of the twin-soul theory being evidently adopted by the author. Ideas regarding re-incarnation are also entertained, and the process seems to be compulsory as far as concerns those who are not purified enough to reach heaven; the angels of heaven also incarnate voluntarily, first quaffing the "waters of forgetfulness." The book is tinged, though not unduly so, with Christian ideas, but is certainly not doctrinal, and may well be read for its mind-widening effect.

F.

WOMAN AND HER PLACE IN A FREE SOCIETY.

MARRIAGE IN FREE SOCIETY.

SEX-LOVE AND ITS PLACE IN A FREE SOCIETY.

By Edward Carpenter. [Manchester: Labour Press Society, 59, Tib Street. Price 6*d.*, 6*d.* and 4*d.* respectively.]

THESE little books are a useful contribution to the solution of one of the most pressing problems of our times. We are glad that Mr. Carpenter is writing on these questions, and giving us the benefit of his frankness and common sense. While we cannot agree entirely with his views, we think his statement of them likely to be helpful to all thoughtful men and women.

The key-note of the first is the sentence on page 10, "That a more natural and sensible relation of some kind between the sexes is actually coming to birth, few who care to read the signs of the times can well doubt." The author regrets the tendency which still survives in "the males and females of civilized society" to "congregate in separate herds and to talk languages each almost unintelligible to the other." He strongly advocates a more free and natural life for women, the discontinuance of the "mock salutations and heroic politeness of the conventional male," and a new code of manners between the sexes founded on open and mutual helpfulness. In *Marriage* Mr. Carpenter points out that the oak-and-ivy ideal is not satisfactory, since "either the oak must perish, suffocated in the embraces of its partner, or in order to free the former into anything like healthy development the ivy must be sacrificed."

He thinks that the signs of the times show that there will shortly be a change in marriage customs, a loosening to some extent of such bonds as are merely formal and artificial, and that there is no need to fear that such change would lead to chaos and confusion.

"To suppose that any great mass of the people would find their good

in a kind of matrimonial game of General Post is to suppose that the mass of the people have really never acquired or been taught the rudiments of common sense in such matters."

In all the books, but especially in *Sex-Love*, he insists on the importance of giving to children and young people intelligent teaching on the meaning of the sex function, and on the laws of generation. He makes fun of policemen who hunt down little boys found bathing, "apparently infuriated by the sight of the naked body even of childhood." There is an attempt to analyze the root of evil in the sex-passion. "Sex to-day throughout the domains of civilization is thoroughly unclean. Everywhere it is slimed over with the thought of pleasure."

The books are not written with the object of propitiating Mrs. Grundy, and Mr. Carpenter's plain speaking will be startling to some readers; but it is a kind of plain speaking which is clean and wholesome. He opens the windows and lets in a breath of pure fresh air, where fresh air is much needed.

S. C.

#### BURIED ALIVE :

AN EXAMINATION INTO THE OCCULT CAUSES OF APPARENT DEATH,  
TRANCE AND CATALEPSY.

[By Franz Hartmann, M.D.: Occult Publishing Co., Boston, U.S.A., 1895.]

THIS book contains a large number of cases of premature deaths: some of them well attested, some ill attested, and others not attested at all. Upon these Dr. Hartmann enlarges, and many a good theosophical disquisition occurs in the book. The book bears traces here and there of hasty compilation, and one of the cases ought not to be published at all, as it serves no purpose other than to excite disgust. Though the good, bad, and indifferent cases quoted are fairly numerous the worthy Doctor seems to have let his subject "possess" him to some extent, and it is doubtful if many of his readers will be as fully impressed as perhaps he would desire, with the absolute necessity for taking elaborate precautions to avoid the fate named in the title. It appears to be well established that the only *certain* sign of death is the appearance of a particular stage of decomposition. One case of vampirism is given. Novelists will find plots and incidents in large numbers in the book, and there is much interesting matter for students of Theosophy. Though published in America this work is to be had from the Theosophical Publishing Society, price 4s. net.

F.

## THE GOSPEL OF HUMANITY.

*El Evangelio de Hombre, por Ubaldo Romero Quiñones.* [Madrid, 1892.]

THIS is a very good little work which contains a mass of elementary information, which every Theosophist ought to know, but few do. The author's style is particularly clear and graceful; and, as a work containing the elementary principles of knowledge, we should be glad to see it in an English dress.

C. C. B.

## TWO ESSAYS ON THE REMNANT.

*By John Eglington.* [Whaley, Dublin.]

THESE are two well-written essays entitled "Vox Clamantis" and "The Chosen People at Work." The style is charming, and the phrasing most delicate. The book is mainly a diatribe against civilisation, written from an idealist's point of view. The Remnant is composed of those who attempt to carry the cause of art and the higher aspirations of the mind through the darkness of material civilisation. There is a strong undertone of mysticism throughout this little volume.

A. M. G.

## BROTHER OF THE THIRD DEGREE.

By Will L. Garver. [Boston: Arena Publishing Company, Copley Square; 1894.]

THIS is a work of fiction giving the trials, temptations, failures and final victory of a student of occultism.

Born in Mexico, of parents who are already "Members of a High Degree," and who, having passed through the Grihastha stage, finally devote themselves to the service of humanity, Alphonso Colenso is at an early age taken to Paris by Monsieur Garcia, "an advanced student of the Esculapian School," there to pursue his medical studies, and at the same time to take the more important step of joining the Brotherhood. The tests and initiations through which the hero has to pass before being admitted to the Third Degree then come in rapid succession; they are full of imagination, and the interest of the narrative is well sustained, though the final test slightly reminds the reader of the Secret Society in *Barnaby Rudge*, in which the signs of the skull and crossbones figure with great effect.

The author is, however, evidently a student of Theosophy, and has placed before the public in an eminently readable and attractive guise several important teachings, as, for example, "Knowledge is not to be

communicated but evolved. Knowledge does not come from without, it comes from within. All your study of books and things is but to establish the instrumental conditions by and through which the Knower can break forth and manifest." And again, "Thoughts are more powerful and potent than acts. Acts are but the expression of thoughts."

M.

#### THE HOUSE OF THE HIDDEN PLACES.

By W. Marsham Adams. [London: John Murray, Albemarle Street; 1895, 7s. 6d.]

ON the whole this is a disappointing book. Its Preface raises somewhat high the expectations of the Theosophic student, by speaking of the "Secret Doctrine of the Light," that the author promises to trace in the masonic structure of the Great Pyramid of Egypt, which he proposes to study and interpret in co-ordination with the so-called "Book of the Dead," or to give to this its own proper title, "The Book of the Master of the Hidden Places." But though there is many a flash of intuition, many a suggestive remark and paragraph, yet one lays down the book with a feeling of dissatisfaction, and the impression that the author has wandered around and about the real question, but failed to touch the living heart of the matter. Yet he hints at an Esoteric doctrine in Masonry, and speaks often enough of the progress of the soul on the Path of Light towards ultimate union with the Divine; in short he seems hovering all the time on the very verge of some real, living illumination, only to constantly just miss it in a way that almost leaves a sense of irritation in the mind of the reader.

But in spite of this, which by the way is more true for the mystically inclined than for the purely intellectual student, the book strikes me as a useful and valuable one, and its leading idea, the correlation of the Ritual in the Book of the Dead with the structure of the Pyramid, and the viewing of both together as expressing the mystic pilgrimage of the Soul, is an admirable, original idea, and when worked out in a more thorough and coherent manner, with more real knowledge of the verities symbolised, it will be found of the greatest use and value to future students of Theosophy.

B. K.

# THEOSOPHICAL

AND

## MYSTIC PUBLICATIONS.

### THE THEOSOPHIST (*Adyar*).

Vol. XVI, No. 10:—"Old Diary Leaves" gives, this month, an account of the arrival of the Coulombs, and the method of their entrance into the little group. Some of the phenomena done on board a vessel are described and a lecture given by the Colonel at Galle, under many difficulties. In "Ordeals and Mysteries of Ancient Egypt" an elaborate description is given of the religious ceremonies and initiations, but the authorities are not hinted at, and we should doubt if they could be found on this gross, physical plane. Râma Prasad continues his interesting notes on the *Bhagavad Gîtâ*. The articles on Tolstoi and Vedic Prânâyâma are also continued. A paper on Sufism given by an F. T. S. at the recent congress of Orientalists is published, and provides much information regarding the sect.

A.

### THE PATH (*New York*).

Vol. X, No. 4:—Madame Blavatsky gives an entertaining account in her letters of her life in 1884 and its round of excitement. C. J., in his "Talks about Indian Books," writes on the hymns of the *Rig Veda*, giving some short selections. Dr. Anderson continues his "Proofs of Reincarnation," classifying the proofs as phenomenal, philosophical and ethical. Mr. Judge writes on good and bad Karma. Nos. 23 and 24 of the "Testimony as to Mahâtônâs," almost surpass the previous "testimonies" in unconvincingness.

A.

### THE VÂHAN (*London*).

Vol. V, No. 1:—Once again the *Vâhan* presents something of its old appearance, and the "Enquirer" occupies a prominent position, seven questions being discussed; one hardly dare write answered. The points touched upon include Parabrahm, occult imposture, the Linga Sharira, Job, occult progress and Esotericism in Greek and Egyptian religions, a goodly and varied selection. A long letter on the advisability of starting a Theosophical school, and one dealing with an answer in a previous number on the universality of reincarnation, are published, and introduce matter worthy of further discussion.

A.

### LE LOTUS BLEU (*Paris*).

Vol. VI, No. 5:—M. Guymiot writes briefly on "Mental Solidarity," and is followed by translations of "Notes on the *Secret Doctrine*" and "The Mysteries of the After-Life." Dr. Pascal contributes an article on the Brown-Séquard method, considering it with relation to the constitution of man as described in Theosophical literature.

A.

### THE SPHINX (*Brunswick*).

Vol. XXI, No. 113:—Opens with a translation of Annie Besant's "Symbolism," one of her lectures in the *Building of the Kosmos*. A letter from Dr. Hübberschleiden, on Ceylon, follows, and Dr. L. Kuhlenbeck gives another ethnological study of the North American Indians.



Ludwig Deinhard translates Edward Carpenter's "Visit to a Gnâni." Explanations of Sanskrit words, smaller articles, etc., make up an interesting number.

A. J. W.

#### SOPHIA (*Madrid*).

Vol. III, No. 7:—Contains the usual translations of *The Building of the Kosmos*, *Letters that have Helped Me*, and the sketch of Madame Blavatsky by her sister. A translation of Dr. Hartmann's letter "Dedicated to the Few" is also given. The article on Masonry is still continued and becomes very mysterious. It is preceded by an excellent lecture on charity and compassion delivered before the Argentine Branch.

A.

#### ANTAHKARANA (*Barcelona*).

Vol. II, No. 19:—The third chapter of the *Bhagavad Gîtâ*, and the beginning of the fourth are published in this number, the heavy work of translation proceeding rapidly. A short extract from one of the Purânas is also given, and the article on Socialism continued.

A.

#### THEOSOPHIA (*Amsterdam*).

Vol. IV, No. 39:—The first article is on Theosophy and Christianity, and is followed by the continuation of *The Key to Theosophy*. The lecture on "India and her Sacred Language" is also continued, the remainder of the issue including a paper by J. V. on "Unity, the Basis of Brotherhood," and *Letters that have Helped Me*.

A.

#### THEOSOPHY IN AUSTRALIA

(*Sydney*).

Vol. I, No. 3:—The new organ of the Australasian Section is not of large size, but promises to be of value in the future. At present it is mainly a record of news, with some short notes on questions of interest, and a few questions and answers.

A.

#### THE ÂRYA BÂLA BODHINÎ (*Madras*).

Vol. I, No. 6:—Mrs. Lloyd and Mr. Smith-White write on English school-life, the latter giving a description of a game at foot-ball, which will probably puzzle the Indian boy, who will find difficulty in understanding the enjoyment of what seems like a free fight. A biographical sketch is given of Manikka Vasaga Swâmi.

A.

#### THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 20-24:—Contain the continuation of the *Visuddhimagga*, Dvivedi's "Necessity of Spiritual Culture" and several short articles.

A.

#### ÂTMÂ'S MESSENGER

(*New Haven*).

Vol. I, No. 3:—The issue opens with the first instalment of an article on Theosophical teaching. The reports of Fraternal societies are published, and supply an endless variety of strange titles. The number also includes articles on the Law of Karma by Mr. Fullerton, and the "Coming of the Serpent" by A. W. Wadhame.

A.

#### THE THEOSOPHIC GLEANER

(*Bombay*).

Vol. IV, No. 10:—The paper on the Sun is concluded, and articles on Mâyâ, the Pineal Gland and other subjects are reprinted from various sources. M. N. Dvivedi's "Necessity of Spiritual Culture" is begun in this number.

A.

#### JOURNAL OF THE MAHÂ-BÔDHI SOCIETY (*Calcutta*).

Vol. IV, No. 11:—Contains some notes on the Buddha Gâyâ Temple case and other news of interest to Buddhist readers. "The Story of the Snake," translated by Sir Edwin Arnold, is reprinted

and a few other short articles complete the issue.

A.

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THE LAMP (*Toronto*).

Vol. I, No. 12:—The subject of the biographical sketch and accompanying portrait is Dr. Hartmann. "The Mystery of the Moon" becomes more mysterious than ever. The number consists as usual mainly of Scripture notes, and some astounding information is given in the name of "Eusebius (Irenæus)" (?) "on the authority of Polycarp," according to whom all the early Church fathers believed that Christ was never crucified, but lived till fifty years of age.

A.

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BORDERLAND (*London*).

Vol. II, No. 9:—This issue is of more than usual interest and contains much matter relating to Theosophy. Mr. Stead gives his reasons for a belief in immortality and selections from other well known men on the same subject are published. Mrs. Besant is the "Borderlander"

for this quarter. The article on Spirit Photography is interesting, an epitome of the "Cyprian Priestess" incident being furnished. A long selection is made from Mr. Leadbeater's *Astral Plane* and Dr. Hartmann writes, in a very superior tone, on Theosophy and Theosophists.

A.

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OTHER PUBLICATIONS.

*New England Notes*, containing some letters of H. P. B.; *Book-Notes*, with the usual list of second-hand books; *The Moslem World*; *La Estrella Polar*, a new Spanish spiritualistic paper published in Mahón; *American Oriental Department Paper*, containing a translation of the *Taittiriya Upanishad*, and selections from the *Mahābhārata* and *Vāyu Purāna*; *La Irradiacion*, a small Spanish Journal devoted to psychic studies; *Modern Astrology*, a reincarnation of *The Astrologer's Magazine* in a much improved body and a less costly one; *Kalpa*; *La India, su Historia, su Religion*, a small pamphlet extracted from a Spanish work in the press; *Light*; *The Agnostic Journal*.









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